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CLAVIS RERUM.

AN HYPOTHESIS OF EVOLUTION.

I AM ALPHA AND OMEGA, THE BEGINNING AND THE END, THE
FIRST AND THE LAST.—Rev. xxii, 13.

BY

WILLIAM C. ROBINSON,

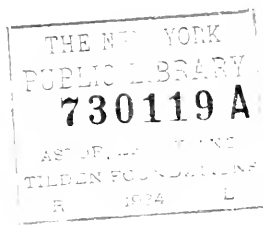
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To
ALL THOSE, WHO
IN ANY BRANCH OF LEARNING,
WHETHER CONCERNING THE FINITE OR THE INFINITE,
ARE SEEKING AFTER TRUTH,
THIS ESSAY
IS RESPECTFULLY INSCRIBED.

TO THE READER.

The propositions, stated in the following pages, are the result of many years of study, observation, and reflection. Early in life the author became convinced that the Universe is not a group of independent systems, visible and invisible, but is a perfect and inseparable whole, formed on a single plan, and destined to fulfil a single purpose. To discover this purpose and unfold this plan, so far as human research might accomplish either of those objects, he has since devoted a great portion of his time and labor, and having now arrived at certain definite conclusions, he ventures to submit them to the judgment of his fellow-workers in the same exhaustless field.

The data, from which these conclusions have been drawn, are of four classes: (1) The facts of physical science; (2) The character and operations of the human mind; (3) The political, social, and religious history of the human race; and (4) The Revelation of God to man as contained in the Holy Scriptures. Each of these, in their numerous subdivisions, he has carefully explored for clues whereby he might be led toward that central point, from which alone the labyrinth of created nature could at once be seen and understood.

During the course of his researches he has encountered several exceptional phenomena in each of these four lines of inquiry, which

have again and again necessitated the demolition and reconstruction of his various hypotheses. Apart from these, the plan of the Universe, if not its purpose, can be easily discerned, and any one of several already current theories is sufficient to account for and explain all facts within our knowledge. But it is obvious that no hypothesis can be correct, unless it is consistent with whatever is recondite and apparently anomalous, as well as with that which is general and clearly understood. And it is in his conflict with the difficulties growing out of these exceptional phenomena, that the author has been gradually driven toward the positions hereinafter stated: and by the completeness of the answer, which he gives to these perplexing questions, the unsoundness or validity of his conclusions must be judged.

The anomalies, presented by the first class of phenomena, arise out of the nature of the lower animals, their historical position in the evolution of the Universe, and their relation, on the one hand, to the vegetable world, and on the other hand, to man. This is the unsolved problem of the visible creation. Here is a race of beings whose physical structure, starting from the simplest of organic forms, has developed by regular but almost imperceptible gradations into a body nearly identical with that of man. They possess many of the faculties commonly attributed to an immaterial nature. Their apparent mental, moral, and emotional operations can scarcely be distinguished from the corresponding operations of the human mind. They occupy, in the history of evolution, a position between plants and men. Why has this race of beings been created? What is the place they fill in the great plan of the Universe? What portion of the divine purpose is accomplished by their birth, their struggles,

their sufferings, their death? These questions are at once the most difficult and the most important of all that are suggested by the facts of science. They are not answered by asserting that animals were made to eat and to be eaten by each other, to furnish carbon to the vegetable world, or food and service to mankind; nor, if death is the termination of their individual existence, is the happiness, which they enjoy, an adequate apology for their creation. Reason has reached intelligible conclusions in regard to every other division of the Universe; but here its keenest scrutiny is baffled, and it has been compelled either to seek for an escape from its dilemmas in an hypothesis which negatives the immateriality and immortality of man, or to acknowledge that the riddle is beyond its power to solve.

The anomalies, apparent in the character and operations of the human mind, arise out of the variety in individual dispositions, the existence of innate ideas, and the origin and nature of abstract ideas. The variety in individual dispositions is one of the most marked and most mysterious of the phenomena presented by the human mind. These dispositions must be either natural or acquired. They are not natural, for, if they were, God either must have made some persons to be base and selfish, a proposition which we cannot entertain; or else bad dispositions must be due to the corruption consequent upon original sin, which is impossible, since this corruption, if it exists at all, is universal, and many persons have been born with dispositions that were generous and noble. Also, if natural, these dispositions must be of the essence of the individual nature, and, therefore, unchangeable; a supposition which is contrary to experience, for daily observation proves that a good disposition can be altered to a worse by self-indulgence, and that the bad can be improved by self-control. Yet

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if we grant that all these differences of disposition are acquired, when is the period of their acquisition? Certainly not in this life, for they manifest themselves from earliest infancy, and their divergence often is most striking between children of the same parentage, and subject to the same domestic influences. Has there then been some previous state of its existence, in which the human mind has fashioned for itself these various conditions of activity, and bound itself in these habitual chains of thought and feeling? And does no light fall on this question from the fact, that every phase of human disposition finds its counterpart in that of some one of the species of the animal creation?

The existence of innate ideas presents another question, which is susceptible only of a similar answer. With scarcely an exception, the mind of every man contains certain fundamental ideas, or principles of action, which, taken as a whole, constitute the faculty generally known as Common Sense, and serve him as a guide in all the ordinary affairs of the exterior life. Were these ideas inherent in the human mind, by virtue of its original creation, there should be no exceptions, however few, to their enjoyment, and all men should possess them equally, and in a degree sufficient for their individual needs. That this is not the case is evident, and inasmuch as each of these ideas is, in its nature, such as would result from long experience, they indicate that every man has, at some time, been subject to the discipline of an experience, from which these most important benefits might be derived. Yet they are not the fruits of education in the present life, for they are found alike in the most savage and the most enlightened nations, and are exhibited as elements in the individual character from the first moment of its independent con-

taet with the external world. When did the human mind receive this long and serviceable discipline? And what relation to the human soul, if any, have the lives, deaths, and experiences of the lower animals, in all respects so like our own both in their educational value and results?

The origin and nature of abstract ideas has been a controverted question ever since the dawn of mental science. That these ideas are present to the lower animals, we have no reason to suppose. That they exist in the human mind, in clearness and in number in proportion to its spiritual and intellectual development, seems certain. But are they separate entities, subsisting in all individuals of the concrete, to the perception and comparison of which the mind attains by sedulous self-discipline? Or are they the creations of the mind itself, by processes of reasoning based upon the properties of things? Or have they no existence, save as mere names for groups of attributes, when contemplated separately from the individuals in whom such attributes reside? Or is there not a higher, simpler, truer method of accounting for these universal archetypes of things, as entities subsisting, not in the individuals of the concrete, but in the infinite life of Him Whose works outshadow His interior being, and visible to the clear sight of every Spirit which is illuminated by the light of God?

In the religious history of that portion of the human race, whose creeds have not been drawn from Holy Scripture, appear four fundamental faiths, the origin and primeval character of which no research has, as yet, been able to disclose. These are the Divinity of Nature, the Incarnation of Deity in man, the Metempsychosis, and the Nirvana. In the Divinity of Nature all races and all ages, except the

Jewish and the Christian churches, have in some form and to some extent believed. In certain nations this faith expressed itself in low, barbaric symbols; in others, it ascended to the highest forms of poetry and art. The fetish-worship of Africa, the adoration of the sun in Asia and America, the homage paid to sea and grove and mountain among the earlier communities of Europe, are only different phases of this common faith, from which a revelation became necessary to deliver even that small fragment of mankind, who occupied the kingdom of Judea.

Scarcely less universal, but far more homogeneous, has been the faith in the Incarnation of the Deity in man. The method and the purpose of this Incarnation have been variously understood, and great diversities have existed as to the time and number of these unions of the Creator with the creature. But in some form, however crude and monstrous, this faith is found in all religions which were marked by any intellectual pre-eminence, or which have ever dominated the interior life of man.

That some intimate relation subsists between the animals and man is another truth of universal recognition. The most common form of this belief is that the departed souls of men, who have committed heinous sins during their human lives, are condemned to expiate them by a residence in these lower organisms, after which they return to human bodies and enter on a new state of probation. This doctrine of the Metempsychosis has been received not only among pagans, but, to some extent, by those who have based their faith on revelation. The particular ideas, in which it has resulted, have been elevated or degraded, according to the character and culture of the race or age in which it has prevailed. But probably no tenet has been

more widely current among the nations of the earth, or more firmly established in the creeds, as well as in the superstitions, of mankind.

Less broadly distributed and more characteristic of the higher pagan races has been the doctrine of the Nirvana, or the final union of the human soul with God. This faith attained its greatest purity and clearest utterance among the Brahmins and the Buddhists of Oriental Asia, though traces of it may be found wherever human thought has grappled with and mastered the idea of the independent and immortal being of the disembodied soul. The central thought, which permeates this faith in all its forms, is that the soul during its residence on earth, whether in the body of an animal or in the human body, is undergoing a discipline by which it is at last to become fitted for its final and unending unity with God.

The existence of these four great universal faiths can be accounted for upon two theories only: (1) That they are the development of primitive ideas, suggested to the savage and untutored mind by its own experience or by the phenomena of nature; (2) That they are the degenerate relics of some primeval faith, in which the truths that underlie the Universe were once embodied and revealed to man. But is it credible that doctrines, at once so profound and so grotesque, could have been built up by the gradual operation of the human mind, as it progressed from a barbaric to a cultured state? Was ever man so unintelligent as to spontaneously conceive the idea that the oak whose seed he planted, or the bull whose ancestors he fed, or the stone or block which to his carving yielded the rude image of some revered animal or man, possessed within itself the power to shape his destinies, to confer benefits upon him, or deliver him from evil? Where was there in nature, or in his own experience, a

suggestion of the entrance of the Infinite into the Finite, or of the transmigration of the soul from man to animal or animal to man, or of the final union of himself with God? On the other hand, is it not apparent that all these various ideas are but perversions and corruptions of great fundamental truths, which, when understood in their primeval purity, must have been closely related to each other, as integral principles of one vast system in which the plan and purpose of the Universe had been expressed? What then were these fundamental truths? What is the truth which grew into the Nature Worship of the pagan world? the truth that first announced the Incarnation? that gave rise to the strange ideas of the Metempsychosis? that kindled the earliest human hope of future and immortal good? Who can disclose to us that primal faith, lost or beclouded by the passions and the ignorance of man? And when discovered, if discovered it can be, shall we not find in it the key which is to unlock all our difficulties and give us the true secret of the Universe at last?

The anomalies presented by revelation, as contained in Holy Scripture, are no less important. That any revelation should be made at all is a phenomenon of startling significance, for that it becomes necessary is an indication that the divine plan was originally insufficient, or that the fulfilment of the divine purpose had become impossible without a restoration to mankind of some truth which he had lost, or the bestowal on him of some knowledge of which by nature he had no need. This revelation in itself, when made, recognizes the existence of the same anomaly. It treats the human race as having departed from the plan, and defeated the purposes, of its Creator. It discloses and prescribes a method for the deliverance of man from

his abnormal state, and for the fulfilment in him of the original purposes of God? It describes the fate of every other creature as involved in the restoration and perfection of mankind; and it declares the Incarnate Word to be the ultimate object and the proximate cause both of the creation and the salvation of the Universe. Of what tremendous import are the questions thus suggested! In what relation to the state, in which man was created, stands this present state of sin and suffering? How came he to abandon that, and merit this? and in what manner did his departure from the path of destiny affect the other great divisions of the Universe? How, why, and whence his restoration? And whither, when restored, does his unending journey tend? And how does his rejection of deliverance entail on him eternal and irreparable loss?

Such are the problems which confront that student who, having called upon the Universe to yield its secret, dares himself attempt the answer. Unless beneath his scalpel are laid bare the hidden causes of these exceptional as well as of the ordinary phenomena of the Universe, unless to his analysis the invisible as well as visible creation discloses both its ultimate elements and its fundamental laws, the work that he has undertaken has not been accomplished, and the questions he has tried to answer still remain unsolved. How far the present effort fulfils these requirements, let every reader be himself the judge. Whatever be his verdict, the author need not blush to fail where none have yet succeeded.

It can be scarcely necessary, yet not perhaps superfluous, for the author to disclaim any proprietorship in the particular discoveries and theories which he has herein tried to weave into one consistent

whole. He has hunted in all men's preserves, and gleaned in all men's fields. Whatever he found useful to his purpose, either of fact, idea, or illustration, he has unhesitatingly appropriated. To all those, whether dead or living, who may discern in these pages anything peculiarly their own, the author makes this general acknowledgment.

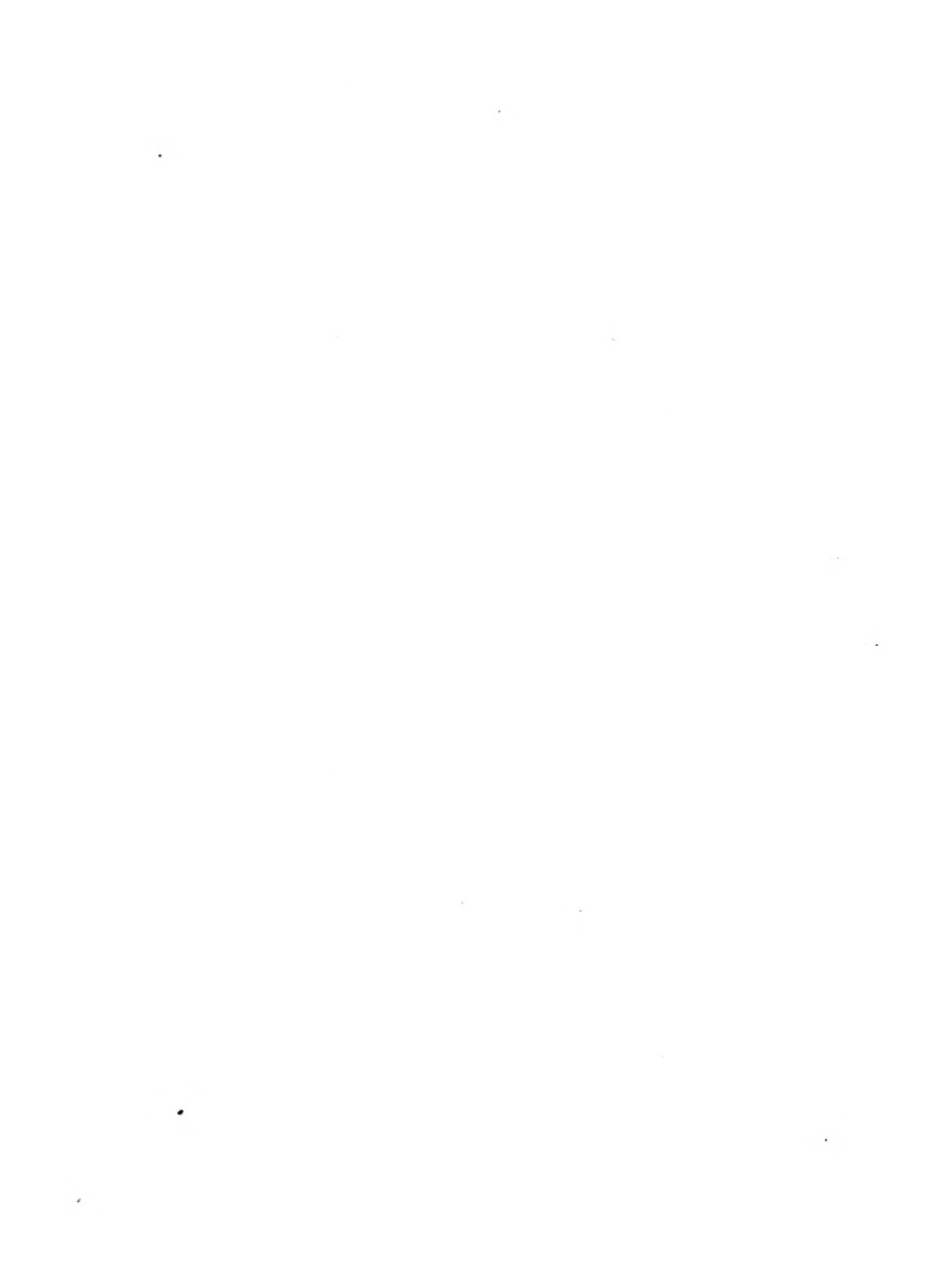
Finally, the author would protest that he himself is permanently committed to no theory or hypothesis. He seeks truth and truth only—the absolute verity; and is as ready to be convinced of error as to be confirmed in faith. And, therefore, if there be, in what he has here written, anything contrary to the facts of science, to the conclusions of right reason, or to the eternal and immutable truth as it appears in the eye of Him to Whom all truth is known, he here expressly retracts and disavows it, deeming it better to implicitly believe the unknown truth than to explicitly believe a lie.

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I.

DIFFICULTIES.



I.

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One of the chief obstacles to the reception, by a religious mind, of the various cosmical theories, to which the discoveries of modern science tend, resides in that apparent removal of God from the immediate sovereignty and direction of the Universe, which those theories involve. It is almost impossible for one, whose ideas of creation and the origin of man have been formed by the teachings of a half-century ago, and whose divine faith has thus become inextricably interwoven with the historical and ethnological opinions, which then prevailed, to regard the wonderful conclusions of the astronomers, geologists, and anthropologists of the present day without alarm. To him it necessarily appears, that by dating backward the beginnings of material existence for a billion years, and by maintaining that the creation of man was rather the work of ages than a single instant, they are attempting to rob God of His high prerogatives as the Maker and Preserver of the Universe, and to place, between Him and His creatures, a gulf too vast for His providence to bridge, and too deep for His unfailing love to fill.

But this alarm and jealousy for God, right as may be the feelings out of which they spring, are only possible to minds, whose view of God Himself is very limited, and who apply to Him those narrow laws, which govern and hem in the life of man. Of man we truly say, that he, who works through multiplied successive agencies, or who to-day inaugurates an enterprise, which, in a distant generation, becomes a crown and benediction to his race, is so far separated from this result, by the various secondary causes or the innumerable series of years, which intervene between it and his act, that in it his authorship is scarcely seen, and his dominion over it is weakened, if not totally destroyed. But thus to speak of God is hardly short of blasphemy. Of Him no time, no secondary cause, is predicable. With Him there is no past, no future, but one unending, unsuccessive present. The vast eternity, wherein, as we express it, He dwelt before He formed the heavens and the earth: the ages, during which the earth and heavens revolve: the infinite eternity, which shall remain after the earth and heavens have ceased to be; all are before Him at this moment, not by any memory or foresight, but as that unbeginning and unending Present, which is the necessary life of the I AM. It is, therefore, impossible either to antedate or postpone God. Whether creation took place but six thousand years ago, or in that far *Beginning*, whose antiquity baffles human thought and numerals alike, its relation to Him, in immediateness or remoteness, is not changed. It is, it ever has been, it ever will be, a *present* act, forever done in that everlasting NOW, which is the being of an infinite, eternal God.

Nor with Him can there be, in any proper sense, a secondary cause. He is the Cause of Causes: yet not so that their power, or mode of

operation, is anything truly distinct from Him, or that their force is not entirely of and from Him. Man uses instruments in his work, and the result, which he accomplishes, springs from the qualities of man and instrument combined. The power that drives the chisel, or guides the plough, is his; but it is the keen edge of the steel that separates the fibres of the wood, and the hard iron of the ploughshare that divides the soil. But God derives no such aid from the instruments He uses. Whatever power or virtue they possess, He gives them. He works not *by* them, but *in* them, according to His pleasure, whether they be men or angels, sands of the seashore or the stars of heaven. All, therefore, that we call secondary causes are, in truth, acts of His; acts as direct and as immediate as the creative act itself; and no succession of them, however numerous or prolonged, can sever their ultimate result from Him, or make it less His work than if, to our eyes as to His, the divine fiat had been uttered and fulfilled at the same instant. Hence it is true, as certain of the ancients wrote, that "*createdness is a perpetual dependence upon God*;" that "*creation and preservation are not two acts, but one act*," an act done in and occupying that eternal Present, which is the life of God, but which seems to us an endless series of ages, an immeasurable cycle of slow-moving years.

Another obstacle, though at the present day somewhat less formidable than the last, is the supposed antagonism between science and the Bible. To one, for whom the Bible is a divine rule of faith, the doctrine of its plenary inspiration is, of course, of primary importance; and, with this doctrine, any admission of the fallibility of Scripture, even upon scientific matters, is wholly inconsistent. Whatever of physical truth is really taught therein, he must receive as

just so far more accurate and reliable, than the best human theories can be, as the infinite knowledge of the Creator transcends the perceptions and reasonings of the finite mind; and, consequently, whenever an antagonism appears between them, the human theory must yield, and man be satisfied to wait, until the truth as he deduces it from nature, and the truth as God unfolds it in His Word, become, by new discoveries or under wiser systems, harmonious or identical. That every such antagonism is apparent only, and that the actual discoveries of science will all eventually be found consistent with the Word of God, is a belief which every real advance in human knowledge, and every deeper insight into the true meaning of the Holy Scripture, serves to make more sure.

The Bible is not, and does not pretend to be, a scientific history either of the earth or man. It treats of the Creator and the Creature, in their relation to each other, and recounts the acts, by which that relation has been established, with only such particularity as is necessary for its proper illustration and enforcement. Thus, all that it discloses concerning the period, which intervened between the first creative act and the completion of creation in the birth of man, and which was filled to overflowing with operations of inconceivable vastness and magnificence, is contained in a single chapter and in occasional allusions scattered through the sacred text. Of the history of man, during the sixteen centuries before the flood, its notices are brief and almost wholly personal. From the days of Noah to the Christian era, its attention is engrossed by a few millions of the human race, and a few square miles of the earth's surface, with only here and there a reference, in chronicle or prophecy, to the wide continents and teeming populations, which lay outside the kingdom of

Judea. In the New Testament, the work of Christ and His immediate followers is the absorbing topic, to the exclusion of all other subjects, which do not bear directly upon the history and development of that work itself.

In such a revelation, it were useless to expect a scientific treatise on the evolution of the heavenly bodies, or the origin of man. Beyond the fact, that they are all the handiwork of God, dependent on Him, at every moment, not only for their existence, but for all that their existence embraces or implies, and that in Him they live and move and have their being, and are responsible to Him, each in its own degree, for their attainment of the end for which they were created, nothing was necessary to be known; and, beyond this, nothing is revealed in Scripture, nor are bounds set to human exploration, so long as it tends neither to deny, nor to ignore, the Creatorship of God, and the Creaturehood of man.

Reading, in this light, the account of the creation, given in Genesis and in such other passages as purport to describe the facts of physical and social history, it will be found that there is no actual conflict between them and the established truths of science, and that the seeming variances are due to hasty inferences on one side, or to careless interpretations on the other, rather than to any opposition between the known phenomena of nature and the authoritative utterances of God.

The Mosaic record of creation, as contained in the first chapter of Genesis, and briefly recapitulated in the second, may be divided into three parts: (1.) That which relates to the original creation of the heavens and earth; (2.) That which particularly relates to the formation of the earth, with its plants and animals; (3.) That which relates to the creation of man.

The first part of this record includes the first verse, and reads as follows: "In the beginning, God created the heavens and the earth." Here is the simple allegation of the universal Creatorship of God. There are no data given, by which the time, or the duration, of that creative act can be ascertained. There is no hint as to the manner of its operation. Whether the Universe sprang at once into being, its suns and stars all moving in their courses, its multitudinous planets swarming with their various inhabitants: or whether from some primal mass of matter, through the slow operation of its natural laws, sun after sun, and system after system, were developed, until the earth swung out in space, fit for the next act of divine endowment, no voice of God determines. By these words, He has placed Himself behind and underneath the Universe, as its Origin and Master. He has left the rest to human research, as a problem worthy of its highest thought, and no solution of that problem can contradict His Word, unless it denies or depreciates the Creatorship He claims.

The second part of this record embraces the remainder of the first chapter, to the twenty-sixth verse. It describes the earth as without form and void, shrouded in darkness, and brooded over by the Spirit of God. Then follows the creation of light; of the firmament, which divided waters from waters; of the vegetable world; of the sun and moon, as visible sources of light and heat; of fowls and fishes; and, finally, of reptiles and the beasts of the field. Here, also, apart from the word *Day*, by which the periods of these creative acts are numbered, there is no record of date or of duration, nor is there a suggestion of the modes, by which these vast divisions of the material world were brought into existence. Whether light was created between the evening and the morning of that primeval day;

or then, for the first time, penetrated through the darkness in which the earth was buried, we know nothing. Whether the waters were separated from the dry land, by one sweep of the omnipotent hand; or were gathered into their places, by the gradual formation of the earth's surface into hills and valleys, through ages of volcanic action, we know nothing. Whether the trees and herbs sprang simultaneously from the new-born globe, each in an instant perfect in its kind; or, from some simple germ, throughout immeasurable epochs of improvement, both in beauty and variety, they grew up into mighty forests of luxuriant verdure, we know nothing. Whether the sun and moon and stars started upon their ceaseless journeys, at the evening of the fourth day; or, through the condensation of the clouds, which filled the firmament, they then became the visible law of times and seasons to the earth, and set their golden seals upon the day and night, we know nothing. Whether the fishes of the sea, the fowls of the air, and the creeping things of the earth, came into being at the word of God, in separate races and varieties, each bearing in its breast all future generations of its kind; or whether from some perfect ocean-plant a crude and sluggish life came forth, and passing through innumerable stages of development, grew from fish to fowl, from fowl to reptile, we know nothing. Whether the first-born giants of the field woke into perfect maturity, upon the morning of the sixth day, and took possession of the virgin earth; or whether, through the races that preceded them, they drew their ancient origin from God, we know nothing. Upon these questions, God has shed no light. His Fatherhood stands out, in all its simple glory, to be adored and loved; but He has neither ministered to human curiosity, nor given support or contradiction to a single physical hypothesis.

Through the vast body of the earth, and over all the orbits of the stars, He leaves us free to roam; to seek, conjecture, and, if possible, to find the truth; and binds us by but one commandment, that we recognize Him as the Maker of them all.

The third part of this record embraces the remainder of the first chapter, and several verses of the second. Here, again, there is no note of time, or method, or duration. We read the simple statement, that God created man by forming his body out of the dust of the earth, and breathing into it the breath of life, and that man thus became a living soul. But whether He created him, in his material and spiritual parts, at the same moment; or whether his material body had been formed in obedience to that law of development, through which successive races of the lower animals received their being, and was now, at last, united with a soul; or whether soul and body both had come out of those lower orders, by the same development, and, for the first time, now became the home of a celestial spirit, He has revealed nothing. God has said, in His Word, that He has made us in His own image and likeness, and thus has told us all that we need to know, in order to secure to Him our obedience and love. But He permits us to trace our origin, immediately or intermediately, from Him as we best may, putting no limits on our speculations, or our inquiries; and certain that, if we always act on what we *know*, His right in us, and over us, can never be denied.

In the midst of this freedom of thought and speculation, there is, however, one phrase, or set of phrases, by which human theories, as to the date and duration of the creative acts, seem to be confined within narrow boundaries. These phrases are the words, "first day," "second day," and the like, in the first chapter of Genesis, and the words,

“ six days,” as they occur in the fourth commandment, and elsewhere, in reference to the creative work of God. From these phrases the conclusion is certainly a natural and easy one, that in six days, of twenty-four hours each, God created the heavens and the earth, and all that in them is; and, in this conclusion, all former generations of believers seem to have rested, as many millions rest in it to this day.

Yet, unless this conclusion is the only one, which the language of the Bible permits us to accept, we have no right to use it as a refutation of scientific theories, or as casting a doubt upon alleged discoveries of scientific truth. On the contrary, we are bound to endorse the act, and follow the example, of God Himself, in His own gift of liberty of thought, and to allow men to believe in any system, which does not contravene the inevitable meaning of the Written Word. And when, as now, under the press of modern research and discovery, it becomes evident that this conclusion, however natural and easy, is at least a doubtful one, we ought in justice to inquire, whether the words of Scripture are not susceptible of other meanings, which may be reconciled with what God has so plainly written on the pages of the earth.

In the present instance, the task will not be difficult. The word “ day,” and its Hebrew original, are both used, in the Old Testament, to denote various periods of time. Some of these periods are of definite duration, as in the description of the flood, and of the gathering of manna in the wilderness. Others are of indefinite duration, as when the dispensation of Christ is called a “ day,” and where seasons of joy or tribulation are spoken of as “ the day ” of him, to whom the benediction or disaster should occur. Even in the same narration, it is sometimes used in different senses, as in the twelfth and seven-

teenth verses of the seventh chapter of Genesis, where it, at first, denotes the hours from dawn to darkness, and, afterward, the entire period of four and twenty hours. From these examples it is evident, that the word "day," considered by itself, does not fix any definite limit to the creative act.

An examination of the same word, as it is employed in this record of creation, affords further evidence of its unreliability, as a measure of duration. In the fifth verse of the first chapter, we read that "God called the light Day, and the darkness He called Night." Here the term is used to signify the period from dawn to darkness only. The narrative proceeds: "and the evening and the morning were the first day." Here the same term is used to denote a period entirely different, a period which includes both the light and the darkness. Thus, also, are the other five days of creation described, as seasons, which embrace the evening and the morning with the intervening night, and which, therefore, are not "days," in the same sense as that which God created, when he separated the darkness from the light.

Additional, and almost conclusive, proof of this position is obtained, by a comparison of the fifth verse with the fourteenth and five following verses. A literal reading of the latter leads to the conclusion, that the solar day, of twenty-four hours, originated with the creation of the sun and moon, upon the fourth day. If this reading is correct, it at once removes the first three days out of the present order of the Universe, and refers them to some unknown and unascertainable standard of duration. If it is incorrect, then neither the word "day," nor the description of the origin of the heavenly bodies, can be regarded as definitely fixing the time or mode of those

divine operations, to which they respectively refer. The literal reading is as contrary to popular theology as it is to science, and both have ever treated it as utterly erroneous.

The real significance of this word "day," as occurring in this record, becomes apparent by an examination of the second, third, and fourth verses, in connection with the fifth. In these verses it is stated, that the darkness, which originally enveloped the earth, was at length dissipated by the creation of light, and that light and darkness thereafter alternately prevailed. To the light was given the name "Day;" to the darkness, the name "Night;" and the evening and the morning constituted the first day. The Hebrew words, translated "evening" and "morning," are derived from other words, meaning "to be dark," and "to burst forth." The latter part of the fifth verse may thus be strictly rendered: "The darkness, and the bursting forth of light, were the first day." The evening of the first day, therefore, was that darkness, which, from the beginning, had been upon the face of the deep; an evening, whose duration no human thought can measure. Its morning was the cleaving asunder of that darkness, by the dawn of light. Thus the word "day," as employed in this phrase, is a descriptive name for two successive and distinct conditions of the earth, and not a term denoting any fixed period of time. The same is true of the phrases used concerning the second and remaining days. All these are days, consisting of an indefinite period of darkness, followed by an indefinite period of light.

Before, however, we can clearly see to what successive light and darkness this word here refers, we must inquire into the sources, from which this record of creation is derived, and into the method, by which it was originally communicated to mankind. One fact, at least, is

evident: that whether it was first disclosed by God to Moses, or was made known to Adam in Paradise, and by tradition handed down to the sacred writer, the Scripture history of the formation of the earth and man is the result of revelation. No human eye beheld it; no human thought conceived it. Whatever its medium of communication, it had its origin with God, and bears the stamp of His authority alone.

The method of this revelation is, of course, out of the sphere of positive knowledge. But there are certain indications in the history itself, which lead to the conclusion, that it was not given by means of any spoken words, or even by the operation of a controlling force upon the mind and pen of the writer; but rather, as was so often the case in prophecy, that God showed in a vision, to His chosen messenger, the work of creation, from its beginning in Chaos to its end in man. Among these indications, one of the most important is the apparent discrepancy, already referred to, between the fifth verse and the fourteenth and eighteenth verses. In the fifth verse it is stated, that the division of light from darkness, and the ordering of day and night, were the work of the first day. In the fourteenth and eighteenth verses we are told, that God made the sun and moon to separate light from darkness, and to be a measure of the day and night, and that this was the work of the fourth day. If we regard this history, as couched in the very words spoken by God to man, or formed in a mind, or by a pen, entirely subject to Divine control, we must treat it as meaning exactly what it says, and refer this discrepancy directly to the conscious authorship of God. But that a human tongue, describing what, by divine aid, has been seen in a vision, can utter doubtful language, is by no means impossible, and

that it has done so, the later books of the Old Testament afford ample evidence. The alternative, thus created, between imputing this inaccuracy to God, and referring it to the finite pen, from which the narrative proceeded, is one upon which the religious mind can find no room for hesitation.

Another indication that the truths of the Mosaic record were originally communicated in a vision is the fact, that many of the events, therein narrated, are described according to their apparent, and not in their real, character. Thus, that the earth was without form and void; that all the waters under the firmament were gathered into one place; that the sun was made to rule by day, and the moon by night; that the earth brought forth plants and herbs, and that the waters produced fish and fowl; all these are statements of what seemed to be, not of what really was. They belong to that class of descriptions, of which the Bible contains so many, and which relate, not to the actual, but to the apparent, phenomena of nature. This would not have been the case, if this record had been recited in language, directly emanating from the divine mind itself, however natural it may have been to one, who saw, as in a glass darkly, the glories of the Lord, and wrote what he thus saw.

Still another indication of the medium of this revelation is afforded by a comparison of the creations of the sixth day, as related in the first chapter, with their repetition in the second. In the former, there is an entire absence of detail, and yet the account is complete, embracing all that work of creation, which had hitherto been unfulfilled. In the latter, there is great particularity in the description of some of the events, while others are not even mentioned. This repetition, with its characteristic changes both in thought and language,

suggests the supposition, that, in the former narration, occurrences of great importance had escaped the memory of the observer, which it was the object of the later writing to preserve; a fact which would have been impossible, had God directly, by His word, or by a controlling inspiration, dictated the account of His creative work, but which would be almost inevitable, if the revelation had been given in a vision.

Without attempting further to substantiate the truth of this hypothesis, and satisfied that it is, at least, in harmony with Scripture, as well as reason, let us endeavor to revive the sights, which would have been presented to the eye of man, had God thus showed him, in a vision, the successive events described in the Mosaic record, seeking especially to realize the alternating darkness and light, in which consisted the creative day.

At first, all he beholds is blackness, complete, unfathomable; and, in the midst thereof, a void and formless mass, over and in which divine energies are brooding. Suddenly a gleam of light bursts through the darkness, and illuminates the earth; the desolate abysses kindle to a ruddy glow; and Day is born upon the world. The Day rules for a season, fades away, and darkness covers all. Again the light bursts forth; and now the atmosphere, and all its clouds, dense with their humid freight, are lifted from the surface of the deep, and the Day penetrates into the bosom of the sea. At length it wanes, and Night enshrouds the earth. A third time light divides the darkness, and reveals no more a barren, watery waste, but continents and oceans, each in their own place; while, from the dry land, grass and herbs and fruit-trees, springing up, scatter their beauty through the balmy air. Upon this scene again the darkness falls; and when light

beams anew upon the world, the thick clouds of the firmament are broken up, and, through their rifted masses, the sun and moon and stars look down upon the earth, and shed their glittering radiance over mountain, sea, and plain. These pass at length into the gathering Night, and again darkness reigns. A fifth time the light dawns, and now no longer is creation voiceless. Birds of every plumage cleave the bright air with their swift wings, and fill the vault of heaven with joyous song. The great whales sport in the gleaming waters, and the innumerable races of the sea wander, in their strange freedom, through its nameless depths. Anon, this vision passes, and the darkness comes. Light breaks a sixth time, and the fields and forests swarm with living things. Beasts of gigantic form, and fearful power, roam over the plains. Vast herds of cattle graze in the meadows, and the grim monarchs of the forest keep the world at bay. Reptiles of gorgeous beauty, and enormous size, glide through the tangled herbage; and, over all, the cloudless sun looks down, surrounded by its retinue of stars. Awed by the splendor of the world around them, yet conscious of their own dominion over it, Adam and Eve stand in the midst, the summit of creation, the chief and crown of all the works of God. Once more the darkness gathers, and hides the perfect vision from the sight. Again it passes, and the eye beholds the Creator, resting from His labors, rejoicing in the creatures He has made, and filling earth and heaven with blessedness and sanctity. To that light comes no darkness; that seventh day has no end. And with this glorious sight the vision ceases, and the enraptured seer returns to earth, to clothe, in his weak words, the awful scenes that passed before his eyes.

The record, thus obtained, could differ very little from that which

Moses wrote. The periods, first of darkness, then of light, would correspond with those, to which the sacred penman gives the name of "days." The order of the vision, the mode in which the firmament, the vegetable world, the heavenly orbs, the animals, and man successively appeared, would be the same; characterized by the same massive grouping, by the same predominance of the apparent over the real, and by the same constant assertion of the Creatorship of God. Under this explanation, all difficulty, in regard to the word "day," vanishes, and its use here, as marking the alternate light and darkness of the vision, conflicts with no hypothesis or fact of science.

The difficulty arising from the employment of the six days of creation, as a foundation for the obligations of the fourth commandment, must, however, be removed, before this explanation can be regarded as wholly satisfactory. The reason, therein given, for the rest of the seventh day is, that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it." Of the construction of the directory part of this commandment, there can be no doubt. It refers, clearly, to a period of labor, enduring through six days of twenty-four hours each, and to a seventh day of rest, of similar duration. If the descriptive portion uses the word in the same sense, our original difficulties still remain.

But a moment's reflection should convince the strictest of literalists, that the similitude, between God's work in creation and the work of man, must not be too closely drawn. The work of man covers his six days, and rest comes on the seventh; but, on the morrow of the seventh, the days of toil again begin; and thus, through all the ages of mankind, the week of labor has alternated with the Sabbath

of repose. If, then, the days of God's work, and of our work, are the same, He should renew, on each first day, the exercise of His creative power; an inference directly contradictory to Scripture, in which God's labors are said to have ended with the birth of man. The reason of the fourth commandment is not, therefore, that the seventh solar day is a peculiar day of rest for God, and, consequently, should be sanctified by men.

Two other reasons for the obligation may be mentioned. The first is, that, upon the seventh day of the first week, creation was completed, and God's rest began; and that upon the day, which so inaugurated His eternal Sabbath, the earthly Sabbath should be kept by man. This reason, if it were the true one, would be sufficient. But there are difficulties surrounding it, which apparently destroy its force. The impossibility of discovering which one of the seven that original seventh day was; the impracticability of its concurrent observance, on both sides of the globe; the authoritative change, from the seventh day to the first, in the Apostolic age; and the celebration, for over eighteen centuries, of the day, so substituted for the old; all render an adherence, to this theory, presumptuous and vain.

The second reason, and the true one, is, that as God is the Creator of man, and as the life of man is to be formed upon the model of the life of God, so it was proper that the six periods of creation, and the seventh period of repose, should be perpetually represented by six days of creature labor, and a day of creature rest. Thus the great truth, which underlies all other truths, that God created man in His own image, is, day by day, wrought into the being of the human race, and even those, who would deny Him in their hearts, are forced to do Him homage in their lives.

Outside the fourth commandment, and the Mosaic record, the allusions of the sacred text, to the creation and its details, are infrequent, and are employed for purposes of illustration, rather than as didactic utterances of truth. As such, they suggest no difficulties, which have not already been discussed and answered.

To sum up, then, the history of creation, as revealed in Scripture, it consists in this: that God created both the heavens and the earth, in the beginning; that afterward, in their order, light, the firmament, the plants, the animals, and man came into existence; and that, thus having finished all His works, He rested, and still rests, to receive the gratitude and adoration of His creatures. The times, and the duration of His mighty acts; the method of His immeasurable operations; the countless successions of the fauna and the flora of the primeval world, are never mentioned. The naked fact of His Creatorship stands out alone, like some tall mountain-top bathed in perpetual sunlight, but casts no shadow on the path of man, whose right it is to seek truth where he chooses, so long as he turns not his back on God.

How consonant is such a revelation to the inconceivable simplicity of God! To Him, Whose life knows no succession or duration, from Whose illimitable power all force derives its origin, and in Whose restless energy all creatures, animate and inanimate, forever live as light lives in the sun, it was not necessary to declare, that no successive generations, no intermediate stages of development, could sever us from Him. Our difficulties are, that we apply to Him the narrow laws, by which our lives are bounded, and measure His connection with His creatures, by the same rules, which govern the relation between our own works and ourselves. The truth is what it is to Him,

not what it seems to us: and, only when we see Him as He is, can those works, which out of Him are nothing, be fully known and understood by us. Meanwhile, in human thought and speculation, we use the liberty that He has given us, recognizing unceasingly the fact, that never by the intellect, but only by the will, can man stray away from God.

As we go forward in these pages, we shall have need to remember this. Our thoughts about creation, and the origin of man, may take us farther, in a human point of view, from the creative hand of God, than modern science ever yet has done. Let us, in all our wanderings, not forget, that wherever there is Being, there is God: creating it, upholding it, preserving it; at once its life and its life-giver, its Origin and its eternal End.

II.

ELEMENTS.

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ELEMENTS.

As we survey the Universe, by the light of science and of revelation, we can distinguish six great modes of being, between which there are differences so vast and radical, that their common origin, or the development of one from the other, is simply inconceivable. The fact that they exist implies, for each of them, either an uncreated nature, or a distinct, original creative act: and though found everywhere combined with one another, they never merge or are confused; but, if discernible at all, exhibit their true character in unmistakable identity. These modes of being are the Elements, in which the Universe subsists; and with an understanding of their nature, and their differences, we must begin, in order to arrive at any reasonable knowledge of the Universe itself.

MATTER.

Matter is that mode of being, which is characterized by Extension and Impenetrability. It is the only Element, which ever comes within the cognizance of our external senses, and is identified, in all our

thoughts, with whatever in creation is most real and permanent. It is the substance wherein, or whereupon, most of the other modes of being operate, and by which they reveal their characteristics to mankind. Its ultimate atoms, in their separated state, have hitherto escaped all human vision, unless it be that of the seer in Genesis; but chemistry and physics teach, every day, more clearly, that the attributes, by which its visible forms are distinguished, are predicable of the atoms they contain. Each of these atoms has extent, occupies space to the exclusion of all other atoms, and, in its uncompounded state, is wholly without motion, weight, or any other quality, which is not comprehended in the fact of being. It is in this atomic form alone, that Matter is to be regarded as an Element, which enters into the construction of the Universe; and, only as thus existing, is it here called one of the six modes of being.

FORCE.

Force is that mode of being, which is characterized by Action. It is invisible, and imponderable. It occupies no space, to the exclusion of other modes of being; but itself permeates all space, as well as every thing that space contains. It gathers the atoms of matter into masses, and is the cause of color, odor, weight, and sound. It gives to the mountains their solidity; to the sea, its waves and tides. It guides the planets in their orbits, and binds the stars on their eternal thrones. It is the throb of the volcano, the hardness of the diamond, the swiftness of the meteor, the sharpness of the sword. It is the light and gravitation of astronomy, the cohesion and velocity of physics, the affinity of the chemist, the lightning of the electrician. We know nothing of its nature, except from the effects which it produc-

es, and call it various names, according to the method of its manifestation, or the medium through which it acts.

LIFE.

Life is that mode of being, which is characterized by Reproduction. Like Force, it is invisible, intangible, and occupies no space; but, unlike Force, it is confined in narrow limits. Its residence is in the germ-cells, by whose union the tissues of all animals and plants are formed. The bodies, which it animates, are of varied structure, and are composed of organs more or less numerous and complicated, yet formed upon one general plan, in which all other objects are subordinated to the reproductive act. But, though so wonderful in its effects, we know absolutely nothing as to what Life is. Wise men have searched in vain its secret habitations, and have applied, to its detection, every test of chemical and microscopic skill. They see that, from the dying germ-cell, ever comes the new-born germ, which lives and, dying, gives birth to another of its kind; and they behold this ceaseless reproduction dividing the whole world of matter into two great parts, and placing between them a gulf of separation, which only a creative hand could span. But all their research and experiment end with this, and they are forced to be contented with the knowledge that Life is, and leave its hidden springs to the all-seeing eye of Him, from Whom it flows.

SOUL.

Soul is that mode of being, which is characterized by Intellect and Will. Like Force and Life, it is entirely imperceptible to sense, and has no necessary dependence upon space and time. But, unlike

them, as well as unlike Matter, it is both individual and personal, and has within itself the possibility of an unlimited development. Unlike them also, the properties, which characterize it, are manifold, and inconfusable. Atomic Matter is Being, in its simplest, rudest form. Force, though exhibited in numerous aspects, is at last a unit. Life is the unvarying birth of cell from cell. In none of these does a plurality of faculties reside. But Intellect and Volition both abide in Soul, not as results or combinations, but as the principles of which the Soul itself consists.

Soul further differs from the lower modes of being, in its essential freedom from, and independence of, them. Matter, without Force, is but a scattered multitude of atoms, buried in darkness, useless, motionless. Force, without Matter, is an empty, objectless activity. Matter and Force, without Life, make a barren world, joyless and tenantless; the scene of terrible convulsions, but a pathless waste. And even Matter, Force, and Life, subsisting with each other, constitute an order, which, with all its beauty and profusion, is incomplete and profitless, until there is an understanding to perceive and comprehend it, a memory to gather and retain it, a will to appropriate it, and apply it to its designated end. But Soul needs neither Matter, Force, or Life, as conditions of its perfect being. It is, through thousands of successive generations, a spectator of their wonders, and uses them as means of its interior development, and as vehicles for its inevitable discipline. But its face is turned forever to the modes of being, which succeed it, and not to those, which lie beneath its feet; while, over all, it clambers up the endless ladder of its progress, toward the eternal perfectness of God.

Soul differs, also, from the lower Elements, in that these have no

degrees. Matter is ever but the atom; Force, the same constant, irresistible activity; Life, but the bursting of the new germ from the old. But Souls exist in such imperfect states, that the external signs of intellect and will can scarcely be discerned, and, from these upward, in successive stages of development, until we find those self-same faculties exploring earth, and sea, and time, and heaven, gathering all knowledge with insatiate grasp, and bending Matter, Force, and Life, in their innumerable combinations, underneath its rule.

Yet of the intrinsic nature of the Soul, we know as little as of that of Force and Life. By the external operations of the Souls of others, and by the watchful study of what passes in our own, we may become familiar with its various phenomena, and catch some glimpses of its awful possibilities. But of its form, or substance, we inquire in vain. We know that Soul exists; that it is immaterial and personal; that progress is its inexorable law; and that immortality is its inevitable destiny. Here we are doomed to pause, until the curtain of eternity shall lift, and our own souls pass beyond.

SPIRIT.

Spirit is that mode of being, which is characterized by Consciousness of God. It is the highest, and the noblest, of the finite modes of being, and in it are exhausted the possibilities of the creative act. It exists in every condition of development, from that in which the idea of the Unseen and Infinite is most shadowy and feeble, to that in which its knowledge of the Uncreated God is distanced only by His knowledge of Himself. It is, like Soul, an individual and personal existence, and is endowed with a free will; but, unlike Soul, it contains neither memory nor understanding. The truth, to which, if in its sphere,

Soul would attain by perception and reflection, becomes the property of Spirit by simple instantaneous cognition. To it the past and future are forever known, not as recollections or as probabilities, but through, and in proportion to, that clear sight, which is the necessary attribute of what beholdeth God.

Out of this Consciousness of God, proceeds the Spirit's sense of moral right and wrong. Creation is the finite and external representative of Deity; and, as in Matter, Force, Life, and Soul, God has successively shadowed forth His Being, His Activity, His Fruitfulness, and His Intelligence, so has He made Spirit the mirror of His Wisdom and Benignity, and, in its necessary Consciousness of Him, has given to it, at once, its moral standard and its moral law. In every grade of Spirit does this sense exist, clear and definite in an exact ratio to the clearness of its sight of God.

Again, out of this Consciousness of God, and in the same proportion to its strength and clearness, grows the Spirit's vision of those universal ideas, which reside in God. The archetypes of all created beings are forever present in Him, whose finite and external representatives they are; and Spirit, seeing Him, sees in Him these eternal archetypes, not only as a multitude of creatures and events, but also as one vast, harmonious, united whole, that tends forever toward the End, for which, and by which, it was made. These universal ideas, and this Consciousness of God, thus ever dwell in Spirit as result and cause; and, in this manner, abstract truths are known, not through the Soul's perception and reflection, acting on the visible creation, but through that clear sight of God, by which the Spirit beholds in Him all those realities, of which the visible creation is but a faint and transitory dream.

Apart from these three attributes, and their necessary implications, we have but little knowledge of this mode of being. The light, which revelation sheds upon it, is very feeble. Whenever it comes within our earthly cognizance, it is only in its lower forms, and so associated or combined with other Elements, that the distinction, between it and them, is difficult to draw, while even its most characteristic operations are overshadowed and obscured by theirs. But that it approximates so closely to Him, of Whom "body, parts, and passions" cannot be predicated, implies in it a freedom from all limitations and conditions, which do not grow out of its finiteness of being, or from the moral character, which pervades its actions. Hence, that it is immortal; that it is impassible, save by privation; that to it are subordinated all other modes of being except God, we cannot doubt. And that Soul, Life, Force, and Matter find, in it, their highest intermediate end and cause, seems certain, so far as reason and revelation enable us to judge.

GOD.

God is that mode of being, which is characterized by Uncreatedness. Known in Himself, He has no proper attributes. We speak of Him as Good, All-Wise, Omnipotent; but He is Goodness, Wisdom, Power, themselves; and even these are only lesser names for Uncreatedness. For Uncreatedness necessitates, intrinsically in Him, infinity, immensity, immutability, eternity; and, of Him toward Createdness, benignity, dominion, providence, justice, mercy; and of Createdness toward Him, a constant aspiration and progression, as its inevitable and final End. He calls Himself a Spirit, and, in that term, reaches the summit of human language and comprehension, but even then conveys to us no

true and worthy idea of His nature. Man, searching for a phrase, which should express his highest thought of Him, has called Him, “*Most Pure Act;*” or “*an eternal Act, in which is no beginning, no proceeding, and no end.*” He has been also called, “*Most Simple Being;*” that is, “*a Being, in Whom there is no limitation or condition, no composition in Himself or possibility of composition with another.*” But all these names, and many more, on which the ever-baffled thought of man has seized, as vehicles for its adoring awe, convey to us no proper notion of the nature of the Infinite. We best appreciate the difference, which severs Him from other modes of being, when we contemplate Him as Uncreated and Creator, and them as but the Creatures of His hand.

III.

COMBINATIONS.

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COMBINATIONS.

Of those six Elements, wherein resides that vast totality of being, which we call the Universe, there are but two, of whose existence, separated from the rest, man has attained to any certain knowledge. These two are God and Spirit.

God becomes known to man, in the interior glory of His Uncreatedness, by revelation only. In the exterior manifestations of His wisdom and dominion and benignity, He is known by revelation, and by the countless wonders which result from His creative acts. In the exhaustless beauty of His mercy and His justice, and in that nameless, most consoling attribute whereby He is the End of all Createdness, He has revealed Himself, not only in His Word and works, but also in that law, which His own hand has written in the imperishable Consciousness of Spirit.

Spirit is known to man, apart from other finite modes of being, only by revelation. It is the nature of the angels, whose multitudinous choirs fill the interminable galleries of heaven, and who, in every grade of knowledge and perfection, preserve inviolate their fealty

to God. It is the nature of the devils, also, whose surging hosts forever undergo the one immeasurable suffering, possible to Spirit, in their loss of God, and, through it all, preserve their Consciousness of His eternal Being, their knowledge of His purposes and works. These two, with all their awful difference of moral good and moral glory, are of the same simplicity and immortality of nature, and ever urge their tasks of weal or woe, throughout inferior creation, with the same sleepless vigilance and untiring zeal.

But Matter, Force, Life, and Soul are known to man, only in combination with each other. Matter, however far divided, has never yet been pushed to its extreme divisibility. Though Force exists within us and around us, it never enters into our experience otherwise than through association with material substance. The wonderful phenomena of organic nature are the results of Life, in operation upon other modes of being. And even Soul, our own Soul, which we ought to know most intimately of them all, is ever overlaid and built about with Force and Life and Spirit, until the part, which each performs, is rarely perfectly discernible. So that to study these four Elements, as they present themselves to human thought, is to examine them in the great Combinations into which they enter, and which form so large a portion of the Universe itself.

MATTER AND FORCE.

The earliest, the simplest, and the most familiar of these Combinations is that of Force and Matter.

Force and Atomic Matter first combined into those substances, whose unresolvability defies the attacks of chemical analysis, and which have thus become the basis of all physical formations. By the same

Force, the ultimate particles of these substances have been united into molecules, and molecules have, in turn, combined in masses. These masses, gravitating toward each other through the same Force, met and grew into planets and their suns, which, by the action of the same Force, preserve their perfect equilibrium and travel their unerring path around the unknown center of the Universe. Thus wherever Matter is, there Force is also. The star-dust and the nebulae, whose distance or tenity baffle the keenest scrutiny of the astronomer; the glistening quartz, which crushes in the jaws of the gold-seeking engine; the oceans, and the atmosphere, and the primeval globe of fire beneath our feet, are Force and Matter in association. Whatever man can see, or hear, or feel, whether by his unaided senses, or by that untold increase of their penetrating power which scientific instruments produce, is Matter, rendered visible and audible and tangible by Force; is Force, forever acting upon Matter, evolving, in and from it, those innumerable objects and phenomena, to which we give the name of "the material world."

MATTER, FORCE, AND LIFE.

The Combination, which stands next in simplicity to that of Force and Matter, is that of Matter, Force, and Life.

The lowest form, in which this Combination meets our view, is that of plants. In some of these, the association is so slight, or Life itself so feeble, that its results can scarcely be detected. In others, it advances into wonderful supremacy, producing organs of such number and complexity as rival those of many species of the animal creation. Between these two extremes, trees, shrubs and herbs exist in countless orders, both on land and in the sea, each having its own seed within itself, and bringing forth according to its kind,

Above the plants stand animals, and, still above these, man. These latter orders, though assuming such varieties of form, and only in the lowest species of the animals presenting any visible resemblance to vegetable life, are nevertheless constructed on the same general plan, and perpetuate their species according to the same fundamental law. Like that of plants, their Life consists in the development of cell from cell: the substance of each cell being supplied by that assimilation of external Elements, which is the attribute of Life alone. They differ in that plants are able to draw their subsistence directly from the various Combinations of Force and Matter, while animals and men require, as food, such Force and Matter as has already been subjected to the influence of Life. By this essential difference, plant-life is made subordinate to that of animals, and necessary to its origin and preservation.

In plants, in animals, and in man, Life finds the whole sphere of its operations. In man, it reaches the highest stage of its development, and attains the end for which it was created. It has no reference to Soul or Spirit, except as it is made subservient to their temporary use; and enters into Matter, or departs therefrom, according to their need of a material abiding place. While in association, it endows Matter with new qualities, and opens up to Force new possibilities of action; ruling, and over-ruling, all the laws of these inferior Elements, in order to achieve that work of reproduction, whereby itself subsists.

MATTER, FORCE, LIFE, AND SOUL.

The beings, in whom these four Elements are associated, are animals and men. Matter, Force, and Life form what are called their bodies. Soul is their intellect and will.

The existence of a Soul, in the inferior animals, was formerly denied, but can now scarcely be regarded as an open question. Not only do the ape, the dog, the elephant, and other mammals exhibit unmistakable signs of perception and reflection, but even the lowest orders afford constant proof of the possession of these faculties. The power, by which the wild dove guides its flight from north to south in autumn, and back again in spring, across a thousand miles of intervening land or sea, seeking the same nightly resting-places on the way, involves both memory and understanding. The honey-bee discriminates between the worker and the drone; and, with an exercise of judgment which will bear man's imitation, it drives the last in ignominy from the hive. The mollusk, having exhausted its supplies of food, sets out in search of granaries more fruitful, and excavates its tedious way in darkness through the sand, till the desired abundance is attained. Creatures, which become visible only under high powers of the microscope, manifest the same evidence of intellect and will. There are, in fact, no animals, however low in order or limited in action, whose habits will not convince the careful student that they possess the faculties herein ascribed to Soul, and that they are controlled or aided by them, in the incessant operations of their daily lives.

Most of the doubts, which have arisen as to the existence of a Soul in animals, have been caused by the failure to properly distinguish between *instinct* and *intelligence*. Instinct is that attribute, by which those creatures, who possess it, act without reflection or volition, and in a manner suited to the situation, in which they are placed, or to the object, which it is necessary for them to accomplish. Intelligence is that attribute, by which distinctions are perceived, their

different effects considered, and the conclusion, so attained, submitted to the decision of the will. Instinct implies, either that there exist, in the creature, certain controlling impulses, which, under given circumstances, always compel it to act in precisely the same manner, or that some extraneous power so governs and directs it, that, in a series of similar conditions, its conduct must inevitably be the same. It allows no room for the exercise of will or judgment. It is entirely foreign to the acts of memory, and to the acquisition of such new faculties as speech and song. It leaves the creature with as little freedom as the shell finds in the cannon's rifled bore, and reduces all its operations to those of a mere physical machine.

The theory, that the acts of animals are under the control of instinct, derives its principal support from the perfection, with which the animal adapts its means to their respective ends, and from the unvarying uniformity, by which both means and ends are characterized. But this argument is by no means conclusive. For it must be remembered, that each of these innumerable creatures has its own proper life-work to perform; that, in its physical capacities, it is exactly fitted for that work; that He, Who gave it just that work to do and fitted it therefor, must necessarily have set that work before it in the method best adapted to ensure its accomplishment; and, consequently, that, if He gave it intellect and will, its intellect and will must be equal to the duties they are destined to fulfil, and able to infallibly direct it toward its end, by the surest and most perfect way. That surest and most perfect way must also, of necessity, be uniform; and, as no fault of will ever deflects the animal toward the less perfect or secure, so must it invariably pursue the one path, which its understanding teaches it to be the best, and always use the same

means to effect the same results. The constant uniformity, with which the inferior races thus conduct their labors, so far from proving that they act under the control of some superior being, or of the inexorable mechanism of their own material natures, therefore proves no more than that they were made by a Creator, Whose wisdom fitted them, in Soul and body, for their work, and that they correspond, by their own wills, to the perfect law, which He has written in their being. If mankind did the same, pursuing only such designs as were intended to engross their thoughts, and employing only those methods which were best adapted to accomplish these designs, precisely the same uniformity would characterize their operations. To say that all this excellence of adaptation is the result of instinct, rather than of intelligence, is to presume, in animals, an inspiration totally unknown to man, and elevate them over him, not only in the perfection of their acts, but in the gifts which they receive from God. As this is utterly unnecessary, in order to account for what they do; and as, when we advance from lower orders to the higher, the evidences of intellect and will become unmistakable, while yet no sign of imperfection appears in their work; and as it is impossible to say, even of the most hasty act, that reflection and volition *could not* have preceded it; it would seem rather, that the sphere of instinct should be limited to acts, into which, whether in men or animals, no intellect or will can enter, if any such there be. In this case, instinct must be classed among the attributes of organic being, whether plant or animal, and be regarded as a manifestation of Life, and not of Soul.

This view is fortified by many of the marked phenomena of vegetable life. The uniformity, with which the tendrils of the climbing plants curve round their supports; the accuracy, with which all roots

search after and discover food and moisture: the upward growth of stems and trunks, in spite of every artificial obstacle: the well-known sleep of plants, are illustrations of their spontaneous adaptation to the circumstances which surround them. Besides these, there are special instincts, belonging to one plant or class of plants alone. The quick spring of the stamens of the Barberry, when irritated by the touch of any foreign substance: the shivering of the Sensitive Plant, at the approach of moving objects: the unfolding of the petals of the Four-o'clock, as soon as the direct rays of the sun have ceased to fall upon its tender flower: the sure grasp of *Dionœa* upon the body of the hapless insect, which may chance to light upon its treacherous leaves: all these are acts, which may as properly be called results of instinct, as that by which the new-born infant procures its food, or as any other operation of animate existence, from which intellect and will are necessarily excluded. And if, with the advance of scientific knowledge, it should become apparent that instinct is an attribute of Life, and not of Soul, it will remove the doubts, which have so long prevailed, concerning the interior nature of the animal creation, and place these lower orders in their true position, as beings far above the vegetable world in their endowments, though wanting one essential Element, which characterizes man.

The difference in development of Soul, between the highest animal and lowest man, is no doubt great, but probably is much less than at first appears. Another Element enters into man, by which the operations of his Soul are so intensified and supplemented, that his external conduct, in its highest reach, is no true measure of his intellect or will. It is among his ordinary acts, those acts which constitute the sum of his *material* life, that we must seek this measure;

and though, in these, he does excel the highest animals, it is by no means in such vast degrees, as would necessitate an Elemental difference between himself and them. In many cases, on the contrary, they are apparently superior to him; and though these cases are exceptional, and cannot be regarded as a proper basis for the assertion of a general law, they certainly do show that animals and men are one, so far as Matter, Force, Life, and Soul unite to constitute the nature of mankind.

MATTER, FORCE, LIFE, SOUL, AND SPIRIT.

The association of these five modes of being is found in man alone. His body is the highest form, in which the first three Elements subsist. Soul attains degrees of development in him, which, in no other residence, were possible. Spirit endows him with the noblest powers, perfects in him the image of his Maker, and elevates him to the loftiest rank of creature-being.

It is, therefore, the combination of a Soul and body with a Spirit that distinguishes mankind from every other class of beings, and it is to the Spirit that the essential differences in purpose and accomplishment, between man and the animals, must be attributed. His Consciousness of God, and all the acts and thoughts, which spring therefrom, and occupy so much of his existence; his recognition of a moral good and evil, and all the civil and religious systems, which embody principles of right and wrong; that application of his intellect to universal and abstract ideas, presented to it by his Spirit, whereby he has brought forth all science, art, and literature, and every other worthy word and work: all these are but the manifestations of the Spirit, as it acts through, or in conjunction with, his body and his Soul.

The effect of this association, on the human body, cannot be unnoticed. Man, though inferior in strength and size to many other animals, exercises a perpetual dominion over them. Their speed, their cunning, their ferocity, never enable them to cope with him, and rarely does he fail to make them the mere servants of his will. Matter and Force, from which both Life and Soul are absent, have also owned his potent sway. Under the guidance of his Spirit-aided Soul, his weak hands have bridged oceans, levelled mountains, chained the elements, and attempted the annihilation of both space and time.

But Soul, far more than body, has enjoyed the elevating and sustaining influences of Spirit. That memory, which, in the animal, receives only the impression of such events as are within its own experience, or are communicated to it by its fellows, becomes, in man, a record of things in heaven and upon earth, of all the mysteries of nature, and of a thousand thoughts, which have no real existence outside the imagination that conceived them, and the recollection in which they dwell. The understanding, led by Spirit to know all things in their archetypes, as they exist in God, is developed into a perception, which no secret of creation can elude; into a reflection, which will leave no problem of the Universe unsolved. Spirit acts on Soul as a vast magnet acts on iron. Raised to an immeasurable superiority by its own Consciousness of God, it draws Soul upward with an attractive force, which nothing but a will, absorbed in the material good, is able to resist, and fills it, as by induction, with energies of self-development, that elevate it, in the short life of a man, to heights of progress, which the exertions of a thousand ages of its mere animal existence would not have been sufficient to attain.

Spirit exists in man, like Soul in men and animals, in many differ-

ent stages of development. There are whole tribes and races of mankind, whose Consciousness of God appears so dim, and whose moral faculties and power of abstract reasoning are so limited, that Spirit seems, at first, almost entirely absent from them. And there are men, not tribes or races, but individuals only, and these most rare and hidden, in whom Spirit has expanded, until the Soul and body lose all self-assertion, and every outward and interior act is wholly wrought in perfect reason, in moral beauty, in the clear sight and all-controlling love of their Creator. Between these two extremes, are the great mass of men, in whom, now Soul, now body, and now Spirit rule, but in whom, everywhere and always, there is manifest the power and glory of that loftiest of finite natures, from which alone the right of manhood comes.

Man, constituted thus, becomes the summit of creation. Not only are the five created modes of being associated in him, but each of them resides in him, either actually or potentially, in its highest possible development. A truly perfect man must, in so far as he is Spirit, equal or excel the noblest of the angels; and, in so far as he is Soul, Life, Force, and Matter, must stand at an immeasurable distance above all other forms of animate or inanimate existence. Having the whole creation in himself, he is, therefore, its proper representative. Its individual Elements being perfected in him, he becomes its head. And thus he carries in himself the image of his Maker, in Whom the Universe, in purpose and in act, eternally resides, and Who beholds in man, as we have done, the gathering together of creation, to be in him the realization of that eternal purpose and most perfect act of God.

MATTER, FORCE, LIFE, SOUL, SPIRIT, AND GOD.

By man, in whom all finite modes of being are, both individually and in association, absolutely perfect, the possibilities of created nature are exhausted, and God alone remains. But even here His infinite power and love could not be satisfied. There was just one thing more that He could do, and that was to unite creation with Himself. This He has done. He was made man. Matter and Force and Life and Soul and Spirit were taken into association with Himself, and became Jesus Christ, the Incarnate Word, Who is, at once, the Creature and Creator, the Universe and God.

The Incarnation of the Uncreated God, in the created man, is no mere proposition of theology. On the contrary, this great central dogma of the Christian creed is also the great fact, which gives the key to all created nature, and is as necessary to philosophy and science as it is to faith. Without it, the development of finite being, whether material or immaterial, has no proper terminal act. Its very finiteness limits its progress within some boundaries, however vast; and in its immortal future there must come a day, when its capacities can expand no farther, and the measure of its being will be full. Here then its progress ceases, and its development is stayed. Here it must stand, in all its glory, on the shore of that eternal ocean, which rolls between it and the Infinite, forever stretching out its yearning hands toward its Uncreated End. Reason demands that, in some way, that ocean shall be crossed; that the duration of being, and of progress, shall be equally immortal; and that the Infinite, toward which the creature tends, shall be its everlasting heritage and joy. Philosophy and science, which are born of reason, can see no logical conclusion for that development, which characterizes all cre-

ated beings, except their ultimate association with a nature, whose own infinity becomes a substitute and satisfaction for the finiteness of theirs. God meets that final need of His creation, by taking perfect man into Himself. By the Incarnation He associated, in one Person, His own divinity with the true head and representative of finite being, and then provided methods for the union of all other men with this Man, that they in Him, as every lesser creature in them, might attain their End.

The mode of this association of the divine and human in the Son of God, as well as that by which the union of all other creatures with their Creator is through Him accomplished, we need not yet investigate. The fact is all we seek for here: and while we learn its necessity from reason, it is from revelation that we learn its truth. Nowhere is it more forcibly or pertinently stated, than in the words of the Apostle Paul to the Ephesians and Colossians. To the first he writes, that it was the eternal purpose of God “*to gather together, in one, all things in Christ, both which are in heaven, and which are on earth.*” To the second he declares, that it hath pleased the Father “*by Him (Christ) to reconcile (unite) all things to Himself.*” These assertions of the inspired writer, whether or not they add verity to scientific deductions, certainly corroborate them; and exhibit Him, Who while on earth was well-contented to be called the Son of man, as the true Unit of the Universe, the inevitable End of all the purposes and acts of God.

IV.

EPOCHS.

IV.

EPOCHS.

To a proper understanding of the Universe, and especially of the relations, which its Elements occupy toward one another, a knowledge of the order, in which they were created and combined, is indispensable. The sources of this knowledge are the Mosaic record, and the science of Geology. From these, as two authorities, which are supreme in their respective spheres, and which, in this regard, so fully corroborate each other as to render their united teachings perfectly reliable, we may derive a clear view of the successive Epochs of the Universe, from its remote beginning to its culmination in the association of itself with God.

FIRST EPOCH.

MATTER. SPIRIT.

The dawn of time was wakened by the creation of two modes of being, Matter and Spirit. *In the beginning, God created the heavens and the earth.* Although so vast in their divergence from each other, these Elements are alike in their complete simplicity. They are en-

tirely independent of any other mode of being; are utterly unchangeable in nature; maintain their individuality, unrestricted by the Combinations into which they enter; and will be found, at the end of time, essentially what they were at their creation. With this characteristic, however, all similitude between them ceases. They are the two antipodes of being. They have, and can have, no direct communication with each other; and, until the other Elements became to them a bond of union, each was as isolated from the other, as if it had alone been gifted with existence.

SECOND EPOCH.

MATTER AND FORCE.

How long Atomic Matter dwelt in its primeval darkness and immobility, no voice but God's can tell; and His is silent. But, whether in an instant or a myriad years, there came, at last, to Matter a new Element; and Force began, in that vast, formless emptiness, those mighty operations, whose wonders fill all space, and measure out the pulses of all passing time. Then all those scattered atoms drew toward each other, and bound themselves together into one revolving sphere. Circumference, at length, was riven from its center, and, shivering into fragments, became lesser spheres, revolving still around the parent orb. Again, and yet again, this birth of worlds went on, each separation resulting in new suns and planets, until void space was filled with solar systems, which rolled, in solemn order, around the ancient globe from which they sprang. Force then combined the atoms of these worlds into a closer union. Vapors condensed to fluids, and solidified. Water, and atmosphere, and land appeared. Clouds floated in the firmament; the crystal rocks appeared their

glittering heads: the oceans shrank back into their deep caves: and Force and Matter waited for the coming in of Life.

Our knowledge of this period, and its marvellous events, is by no means limited. Besides the revelation, which describes the union of Force and Matter, and traces their successive manifestations in the first two figurative days, we have, in the existing phenomena of nature, a visible epitome of this vast evolution and development. The central fires, which still burn underneath the surface of the earth, are, like the sun and stars, the relics of that universal orb, out of which all were formed. The sixth great planet of our system exhibits this formation, in that stage of its progress, which is the key to its beginning and its end. The results of chemical manipulation daily illustrate the mode, by which the Elements combined in masses, and assumed color, taste and odor. Geology unfolds the rocky tables of the earth, and reads the history of its slow conversion from molten fluid into sea and land. Physics reveals the secrets of light, heat, electricity, and motion: and, in their present operations, discloses how the changes in the ancient spheres were wrought. There is no object in inanimate creation, which does not represent some step in this development; and there has been no period of its history, which, in the infinite variety of form and quality, that lies between the misty nebula and the perfect diamond, does not find its proper image and memorial.

THIRD EPOCH.

MATTER, FORCE, AND LIFE.

The results, which sprang from the association of Force and Matter, although consuming untold centuries in their accomplishment,

attained, at last, to a perfection, which never has been, and will never be, excelled. Nothing more grand than the vast sweep of planets round their suns, nothing more beautiful than the fair cloud-tints of the dawn, can be conceived among material things; and these existed, in all their beauty and sublimity, ages before the first leaf sprouted from the ground, or the first foot-fall broke the silent air. Matter and Force climbed to the summit of their possibilities, and paused. Life came to carry on the work of endless progress, till it, too, should exhaust its noblest powers.

Life first appeared in those low orders of the vegetable world, in which no proper leaves or stems can be distinguished, and which inhabit only the dim depths of ocean, or cling around the surf-washed stones that fringe the shores of continents and islands. Later in time, and higher in development, came other plants, still flowerless but with stems and leaves, which covered the low marshy earth with ferns and mosses. Later, and higher, the palm-tree and the liliacæ sprang from the heated soil, and then the pines and other gymnosperms, until the limit of unsouled perfection was attained in the great order of the fruit-tree and the blooming herb, the order both of ornament and food.

This marvellous development, which so few words can chronicle, was, in itself, the work of ages. When it began, the waters held the round world in their bosom, and dry land was unknown. When it was ended, the seas were gathered in their ancient beds; the sun and moon divided day and night; mountains were anchored on their lofty thrones, and, at their feet, fair valleys blossomed with perpetual flowers. We read in Scripture, that the earth brought forth grass, herb, and fruit-tree; but, from its language, gather no conception of

that wealth of life, which decked both land and sea in that unequalled antiquity. The earth itself, read by the light of science, alone affords to us a glimpse of the profusion and variety, which characterized each stage of this development; and even its innumerable pages, crowded with relics of that ancient vegetation, can have preserved but a few scattered leaves, compared with the vast flora, of whose countless forms no vestige now remains.

FOURTH EPOCH.

MATTER, FORCE, LIFE, AND SOUL.

The beings, in which Soul first manifested itself on the earth, were, like the earliest plants, the lowest of their kind; creatures, whose forms, and mode of reproduction, bear such resemblance to those of the marine vegetation, among which they dwell, that only the most careful observation can discriminate between them. Succeeding these so closely as to be almost contemporaneous, the Radiata, and Mollusca, and Articulata came; and these were quickly followed by the fishes and amphibious reptiles, the lowest and most numerous of Vertebrates. Ascending in degree as time descends, the reptiles of the land, the birds that cleave the firmament, the animals that graze upon the fields and give suck to their young, appear; and then the vast procession closes with those, who have an almost human form, and stand, in order of creation, next to man.

This regular succession has obtained, not only among orders, but among the species of which those orders are composed. The oldest fishes, reptiles, mammals were the lowest of their kind; and every age, that saw the birth of a new race, saw it in some mark of superiority over all that went before it, either in the perfection of its structure, or in

the development of nobler powers. The researches of science are ever bringing this fact into clearer light. The classifications of Zoology, corrected, year after year, by new discoveries, approach more and more nearly to the order of creation as disclosed in Scripture, or chronicled upon the tables of the earth, and demonstrate that, from the dawn of animal existence, the law of being has been a law of progress, as well in species and varieties, as in those great successive orders, which stand between the zoophyte and man.

As in the plants, so also among animals, has each successive order had its period of predominance upon the earth. There was an age of Radiates and Molluscs, wherein these numerous forerunners of a higher life bore undisputed sway upon the sea-wrapped globe. There was an age of Fishes, in which these later offspring of the deep increased in size and multitude, till they became the masters of the world. There was an age of Reptiles, before whose fearful forms and countless hosts the race of Fishes fled into the narrowed seas. There was an age of Birds, whose giant footprints still remain to mark the tomb, where saurus and dragon lie in sculptured death. There was an age of Mammals; an age, which, to one great division of that order, has already passed away; an age, which, to the rest, is slowly waning, before the advancing and triumphant feet of man.

The record, which contains the clearest history of this Epoch, is that of Scripture. There is too much confusion, in the earlier geological formations, to warrant a conclusion from them, either as to the date, or order, of the appearance of the lower animals; and even future explorations of the strata, that were deposited contemporaneously with the metamorphic rocks, and have survived those changes which, in the latter, have obliterated every trace of animal or plant,

may fail to throw a clear light on the sentient and vegetative life of that most venerable Epoch. But the Mosaic record, although so brief and void of detail, discloses the entire succession of creation. It represents the three great classes of the vegetable world as being in existence, before any of the animals were made. It then describes, in their true order, the appearance of the beings in whom Soul resides; the fishes and the reptiles of the sea; the fowls of the air; the creeping things that creep upon the earth; and, finally, the living creatures of the forests and the fields, who come to prophesy of, and give place to, man.

FIFTH EPOCH.

MATTER, FORCE, LIFE, SOUL, AND SPIRIT.

Although the highest orders of the animal creation had reached the zenith of their physical perfection before the birth of man, their progress in intellect and will had not exhausted the possibilities of Soul. Between them and the height to which they might attain, there still lay untold stages of development, demanding for them time and opportunities, to which their past had been comparatively nothing. But no such time or opportunity was given them. In the beginning of their infinite career they paused; and, though six thousand years have rolled away, they have not climbed above the summits, which they reached before those years began. The Quadrumana of the pre-adamic world, and those which swarm the tropic forests of to-day, so far as science can discern, were of the same degree of mental power, had the same habits and desires, died the same aimless death. The other mammals of the Tertiary age, excelling present races in their size and strength, seem to have been their equals both in intel-

lect and will. It was as though the tide of Soul had risen to the mountain-tops of physical existence, and, finding no more elevated forms through which to flow, had stayed its swelling flood, and waited for some nobler being to appear, who might afford still higher channels for its upward life.

Herein the Epoch of the animal creation differs from all the periods that precede it. Each of the Combinations of those older Epochs found, in them, the complete fulfilment of its possibilities. Matter as Matter, Spirit as Spirit, were perfect in themselves. Matter and Force exhausted, in their numberless associations, the capabilities of both and each. Matter and Force and Life, without the aid of animals or man, and perhaps before either animals or man were made, had reached the highest limit attainable by them. But in the animal, while Life and Force and Matter crowded earth and air and sea with their prolific hosts, which marched with rapid strides toward the loftiest ideals of physical perfection, Soul moved so slowly on its endless path, that, when the age of animals had passed, it still remained with all its noblest courses yet unrun.

A misconception of the true significance of this phenomenon has resulted in two opposite, but erroneous, conclusions; one, that man is nothing but an animal, though far superior to all the rest; the other, that animals possess no Souls, and are thus only higher forms of Matter, Force, and Life. But man is not a higher animal, nor is the animal a higher plant. The difference between the rooted, unperceiving, will-less tree, and the least member of the animal creation, is very great, but even greater is that between the noblest animal and man; and, in both cases, the difference is one of nature, not degree, caused by the presence of underived, essential Elements in

the higher, no trace or hint of which exists within the lower. To rank the animals with plants, as orders belonging to the same Combination, or man among the animals, as having a complete association or fellowship with them, is to rob both animal and man of that which alone justifies their separate existence, and to involve, in deeper darkness, the problem which it undertakes to solve. The secret of this sudden pause in animal development, is to be sought in that essential Element, which differentiates him, who came to carry on the work so left unfinished, from those by whom that work was carried on before he came. That Element is Spirit; and by this alone, a Soul, which has exhausted all the discipline of animal existence, can be led forward into wider realms, where knowledge of the Infinite will furnish, to its memory and understanding, the true food for their everlasting powers. In animals, before the birth of man, Soul reached the highest point, which intellect and will, unaided by the Consciousness of God, the sense of moral right and wrong, and the presence of abstract, universal ideas, could attain. In Man, it found, at once, the necessary channel for its upward life, and a sure guide into the regions of eternal truth.

The time and manner of the advent of Spirit to the earth are facts, concerning which the researches of science afford a mere suggestion. We see that in the strata of the present geologic age alone, are any unmistakable traces of man, or of his works, discovered, and thence conclude that he has been created since this age began. As yet, no relics have been found, which tell of the existence of a race, so nearly like his own that he might be its offspring, and thence we have conjectured, that, in him, a new phase of creative power has been exhibited, as, of old time, in animal and plant. But even such conclusions

are of little value, since, if the premises, on which they rest, were certain, these inferences are not the only ones that might be gathered from them.

Secular history has accomplished even less than science, in solving the mysteries of the early years of man. Its dim traditions, illustrated by the remains of ancient skill and learning, extend back to the age, when oceans swept across the peopled earth, and the divine wrath spared a single family of men, to be the fathers of a purer race; but these traditions, rude and primitive as many of them are, pretend to give no history of the age before the flood, and shed but little light on those two thousand years, wherein the giants and the sons of God waged warfare for the daughters of mankind.

Yet, although secular history and science fail, the records, which are given in Genesis, afford no meagre information concerning the beginning of our race. From thence, assisted by the light that Hebrew names cast on the objects to which they were given, we learn that into man, while yet a creature of the earth, God breathed a higher life, and he became a Spirit-quickened Soul; that our first parents were a single pair; and that they were the father and the mother of all living men. They wore no clothing, and had no other shelter than the caves and trees. Their food was fruit and herbs; their drink, the crystal water of the fountains, or the rich juices of the orange and the grape. They had no arts, or arms. The song of birds, the æolian breath of nature, was their only music. There was no written language, and even speech needed but few and simple sounds for its expression.

After the fall, which introduced into the life of man the element of labor, his circumstances were not materially changed. Though he

wore clothes of skins, and gathered from the earth a rude subsistence with increasing toil, he had no house in which to dwell, no artificial preparation of his food, no weapons of offence or defence except clubs and stones. It was a thousand years ere Tubal-Cain discovered means, whereby the metals might be wrought into such implements as man desired; or Jabal wove the shining tent, and gathered into herds the cattle of the field; or Jubal woke the sweet chords of the pipe and lyre. Even the era of the deluge found the mechanic arts so little understood, as to necessitate a divine revelation to Noah, of the method of constructing an ark, in which he might escape the flood; and only in generations, long posterior to this event, do we discover the first gathering of men into communities and under governments, the erection of permanent abodes, and the establishment of cities, towns, and other centers of human enterprise and civilization.

This ancient and barbaric mode of human life was not, however, inconsistent with the high spiritual development, which Scripture claims for many of that ancient race. The good, the noble, and the learned of the earth have not invariably been those whom luxury surrounded, or who drew, from material civilization, the motives and the means of intellectual accomplishment. Upon the contrary, those who have probed the depths of nature, pierced the clouds of abstract thought, or climbed to dizzy heights of moral purity and clear-sightedness of God, have usually been men of simple lives; men, who returned, as nearly as they might, to the few wants and cares, which characterized that primitive and sacred age. Material civilization is the child of labor, and labor is the daughter of the curse of God; and it is true, and as significant as true, that, in the line of twice-cursed Cain, were found the inventors of material arts, the gatherers of

earthly wealth, the seekers for a temporal abiding-place, and that the grandest trophies of man's outward strength and skill were won in nations, and in generations, where God was least regarded, and the dictates of man's Spirit least obeyed.

After the deluge, with which the first and pre-historic period of man was ended, his progress in physical knowledge and dominion was swift and sure. The sons of Noah anew divided the regenerated earth, and peopled it from continent to continent, and pole to pole. Nations and individuals reached after, and obtained, vast heights of power and wisdom. Egypt, Assyria, Phenicia, Greece, and Rome succeeded one another in the wonders of their arts, and in the triumphs of their arms; and science and philosophy grew, under the tutelage of scores of sages, into great systems of material and spiritual truth.

This second period of human history is, in the results of an external progress, by far the most remarkable. The twenty centuries, that lie between the deluge and the Incarnation, saw almost every art attain its earthly limit, and every natural faculty of man achieve its proudest triumphs. No human thought has ever penetrated deeper into the mysteries of being, than that of Plato. No architecture of the modern world can bear comparison with that of Thebes, Mycena, Ephesus, and Rome. For sixty generations, there has been no sculptor's chisel, which could shape a rival for the Venus d'Medici, or the Apollo Belvidere. Even the mechanism of the nineteenth century would fail in the attempt to place the capstone on the pyramid of Cheops, or rear the Rhodian Colossus above the seething brine. Our arts and our philosophies differ from theirs in order, rather than degree. Our fields of inquiry are wider; our efforts are

directed toward results, that are both nobler and more lasting; and energies, which then accomplished the aggrandizement and luxury of a few, are now devoted to the benefit of the great masses of mankind. But still, and partly for that very reason, the palm of victory, in nearly every field of physical achievement, must remain with them; and mighty monuments of brass and stone will live to tell the story of their triumph over matter, long after every vestige of our age and labors shall have returned into its native dust.

The fact of their superiority, in this respect, affords, however, no argument against the unending and inevitable development of man. It only shows us that, while upon earth, he will find barriers that he cannot pass, and that the Force and Matter, upon which he acts, have limits of plasticity, which they cannot transcend. These barriers are not boundaries of his Soul or Spirit; they are but the material walls, that surround the narrow field in which he labors. Given the key, and through the open gates man still shall tread, with often stumbling but unstaying footsteps, toward the far summits of eternal light.

SIXTH EPOCH.

MATTER, FORCE, LIFE, SOUL, SPIRIT, AND GOD.

To man, thus standing on the heights of human possibility, the new and last great Epoch of the Universe descends. Creation was complete. No longer, from the empty void, could God command new modes of being to appear. No longer could associations form, from which the Infinite might be excluded. Matter, and Force, and Life had found perfection in the human body. The Souls, which, for unnumbered ages, had been struggling upward through successive

forms of animal existence, were, one by one, uniting in mankind with those celestial Spirits, which, from the beginning, were preparing for this everlasting wedlock. The fulness of creation's hour had come; and nothing now remained, except for the Creator to enter and unite the Creature to Himself.

This, in the twofold nature of that Person, Who has thereby become known to the Universe as both the Son of Man and Son of God, He did, in Bethlehem of Juda, now nearly nineteen centuries ago. In that one Person, all Finiteness became endowed with the divine Infinity. His body, seen in its true purity and splendor only upon the Mount of the Transfiguration, and in the hour of His ascension into heaven, held all the powers of Matter, Force, and Life in ultimate perfection. His intellect and will attained the limit of the possibilities of Soul. His Spirit stood forever face to face with God, to Whom it was eternally united, and saw in Him the boundless fulness of His moral beauty, the glory of His inconceivable simplicity and power.

This was the End of the creation. It was the true and necessary termination of those vast, successive Epochs, whereby the way had been prepared for this last, endless Epoch, in which their wonderful productions might be gathered into Him, Who, having in His own humanity achieved perfection, bestowed upon all other men the means of reaching it themselves, through their own voluntary unity with Him. The method He provided, for accomplishing this union with Himself, was no less simple than it was efficient. He founded a perpetual society, His Church. To this Church He committed certain truths, by contemplating which the human intellect ascends the loftiest heights of wisdom, possible to man; and in it He established

certain practices, whereby the human will is brought into submission to the will of God. To those, who, by the use of these means, become fitted to receive Him, He then gives Himself in that mysterious Eucharist, by which the Body, Soul, and Spirit of the individual man are united to His Body, Soul, and Spirit, and, through these, to His eternal and inseparable Godhead, and thus are made partakers of the infinite and uncreated Life of God.

For eighteen hundred years this elevation of mankind, through union with the God-Man, has proceeded, and its results already fill the world with the true civilization of a universal charity. It has had fearful obstacles to overcome, the rooted growths of ancient modes of thought, the solid monuments of long-enduring selfishness; but it has gone its conquering way, until, throughout the globe, man now begins to recognize himself as the true summit of creation, and to hold rank and wealth and honors, in the outer world, as of small value in comparison with his own intellectual and spiritual power. In all the institutions of the age, this characteristic feature is discernible. Its sciences, its arts, its governments, its aspirations look to the elevation of mankind, by leading every individual to become all that his uttermost capacities allow; and though, even under this influence, there are both men and nations, in whom the Soul or Body rules at the expense of Spirit, yet is the march of Man, the race, forever onward, and daily nears its Unit and Ideal.

The future, which may open up to man, while yet upon the earth, is beyond our conjecture. That his material body, endowed with powers more vast and varied than it ever yet possessed, by the controlling influence of a Spirit that is itself upborne by union with the Infinite, may at last win complete dominion over Force and Matter,

and become literally the master of inanimate creation, is not improbable. And that, in their far higher spheres, his Soul and Spirit will expand and strengthen, until they rise beyond all that our highest thought can now conceive, may be within the scope of the same earthly life. But we are told in revelation, that a day shall come, when man will reach a bound, beyond which mortal natures cannot pass, and when the present earth will give no further opportunity for his development. We also read, that, in that day, the number, to which, in the eternal purposes of God, the race of man is limited, will be fulfilled; that, on that day, the present order of the heavens and earth shall pass away, and that last order of the heavens and earth begin, in which man is to find his noblest fields of action, and climb to elevations hitherto unknown. Meanwhile, as individual after individual reaches the heights of his own earthly capability, or so determinedly grovels in the dust that union with the God-Man is no longer possible, he passes from the scenes of this life to another, wherein he keeps the upward or the downward path forever; forever nearing or receding from his native destiny, the hiding of his own life in the Life of God.

V.

CAUSES. ·

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CAUSES.

Our knowledge of the Universe, its Elements, its Combinations, and its Epochs, cannot be complete, until we have discerned the Causes, from which their existence flows, and the methods, by which they originate, progress, and finally attain their End. There is a reason why the finite modes of being are, in number and in nature, what they are; and why, beginning at the antipodes of creature possibility, they have successively appeared, combined, and been developed into a Person, with whom God Himself could be united. But if we seek this reason in creation, either collectively, or in detail, we shall not find it. There is an infinite, uncreated order, of which this finite and created order is the shadow, and whence it has derived, not only its existence, but all the laws by which its operations are controlled. That infinite, uncreated order is the unbeginning, unproceeding, and unending Life of God; and it is in His Life that the secret of creation must be sought, and the springs of its eternal destiny be found. A study of the truths, which grow out of the necessary character of the Life of God, will thus afford us whatever knowledge we are able

to obtain concerning those deep mysteries, which have so long attracted human thought.

The *first* of these great truths is this: that no Element in the Universe, except God, is self-existing. This truth, although denied by certain ancient sages, as well as by some modern atheists, has been so often demonstrated, upon strictly scientific principles, that it can be no longer treated as open to discussion.

The *second* truth is: that as no Element in the Universe, except God, is self-existing, so must the other Elements, and their Combinations, sustain, toward Him, the relationship of Creatures to Creator. That, which derives its being from another, derives it, ultimately, from Him, Whose being is derived from none; and, therefore, every finite Element and Combination, with all its attributes and capabilities, proceeds out of the Being of the Uncreated God.

The *third* truth is: that, in eternity, before the heavens and earth were made, God dwelt alone, in all the plenitude of His unchanging glory; and then was, as He ever has been, and must ever be, that Most Pure Act, to Whose activity there is no beginning, no succession, and no end. This truth is based upon the Uncreatedness of God, and cannot be denied without denying Him.

The *fourth* truth is: that, in eternity, before the heavens and earth were made, there was no object, toward which the infinite activity of God could be directed, but Himself; and, therefore, that He must Himself have been the Actor, the Object, and the Act, in One. This truth, which enters necessarily into the idea of an Uncreated God, is what is known, in theology, as the doctrine of the Trinity. It is a

statement of the intrinsic relations of God to Himself, and has no reference to any extrinsic manifestation of Himself to creatures. It does not affirm that God exists in three distinct forms of being, but that His Being assumes three distinct attitudes toward Himself; and though these are called *persons*. (a term, which, in the English language, leads to extreme confusion of thought), they must be apprehended, not as separate beings, but as one Being, whose Act is eternally directed to Himself, and Who is, by that Act, compelled to occupy, toward Himself, the threefold character of Actor, Act and Object. To God, considered as the Actor, Scripture gives the name of *Father*; to God, considered as the Object, the name of *Son*; to God, considered as the Act, the name of *Holy Spirit*; and inasmuch as God, forever acting on Himself, forever causes in Himself the character of object, so it is truly taught by theologians, that the Son, the Object, though consubstantial with the Father, is eternally begotten by Him, through the eternal operation of His Act, the Holy Ghost. To a full comprehension of this truth, in all its mystery, finite intelligence never can attain. Its knowledge, as a fact, was necessary to man, because, without it, God, as Most Pure Act, is absolutely un-thinkable, and because in it is contained a key to the whole design and scope of His creative work.

The *fifth* truth is: that, throughout eternity, as well after as before the heavens and earth were made, the infinite activity of God can have no other object than Himself. This is the inevitable consequence of that simplicity of God, to which all change, transition, and variety are utterly impossible. He, Who, before creation, was the object of His own unbeginning, unproceeding, and unending

Act, must be, throughout eternity, its only object; unending, unbeginning, and unchangeable.

The *sixth* truth is: that as God the Actor, God the Act, and God the Object, are one, eternal, and unchangeable, and as the Universe proceeds out of that one, eternal, and unchanging God, so must the Universe, in its intrinsic character as known to God, be one, eternal, and unchangeable. The dawn of the creation was not the true beginning of the Universe. It has proceeded, throughout all eternity, from God; and is, to-day, no more of a reality to Him, than it has been forever. Only as an extrinsic Universe in reference to Him, can we consider it as bounded in extent or in duration. The act, which rendered it extrinsic, we call *Creation*; and the first moment, in which that act was performed, was the *Beginning*, when the earth and heavens were made. To this extrinsic Universe, time and space belong. Its wonderful phenomena succeed each other, in unbroken ranks, throughout unnumbered ages. Its Elements and their Combinations occupy regions, which no eye or thought can measure. But to the Intrinsic Universe, as it proceeds from God, there is no space or time. It is without beginning, ending, or succession: forever being, and forever been.

The *seventh* truth is: that as the Intrinsic Universe proceeds, throughout eternity, from God, so must it return, throughout eternity, to Him. The consummation of the ages, in which the extrinsic Universe attains its end, through the union of created nature with the Incarnate Word, is not the true return of the Intrinsic Universe to God. From all eternity, that return has been completed, and the End of the Intrinsic Universe has been attained. But as Creation

was the image of the eternal out-flow of that Universe from God, so was the Incarnation the representative of its eternal in-flow into Him. Creation and the Incarnation are thus the manifestation, in the extrinsic Universe, of two facts, which are, intrinsically to God, as independent of all time as He Himself can be. In one, He has revealed Himself as God the Actor, the eternal Origin of the Intrinsic Universe; in the other, He reveals Himself as God the Object, its eternal End.

The *eighth* truth is: that as the Intrinsic Universe eternally proceeds from God the Actor, and eternally returns to God the Object, so must the Intrinsic Universe, Itself, be God the Act. God is Most Simple Being, to whom all composition with another is impossible; and the Intrinsic Universe, which, from eternity, resides in Him, is, therefore, God. But, as made known to us through the creation and development of the extrinsic Universe, it cannot be a cause, or God the Actor; nor, as revealed by the return of that extrinsic Universe to God, is it an ultimate effect, or God the Object. It is, therefore, an act, eternally proceeding out of, and returning into, God; and thus is God the Act.

The *ninth* truth is: that as the Intrinsic Universe is God the Act, so must the extrinsic Universe be the finite and exterior manifestation of the same God the Act. God's Act and Life are one. His Act consists of knowledge and of love; the knowledge of the infinite truth, the love of the eternal beauty, which reside within Himself; and the Intrinsic Universe is this Act of Love and Knowledge, forever flowing out of, and returning into, Him. The extrinsic Universe is the same Act, expressed and reproduced in finite nature; and, therefore,

manifests God's Life of Knowledge and of Love, as it proceeds forever out of Him as Actor, and terminates forever upon Him as Object. To state this truth in more familiar language, the Intrinsic Universe is the Holy Spirit, Which flows forever from the Father to the Son, and finds Its finite image and expression in the extrinsic Universe, whose creation and development are the shadow of Its infinite procession from the Father, and whose union, through man, with the Incarnate Word, represents Its infinite return into the Son: and all the wonders of the Elements and Combinations, that lie between this finite origin and end, are types and figures of that Intrinsic and Eternal Universe, the Holy Ghost, the Life which God lives in Himself, and which He is.

The *tenth* truth is: that, as the extrinsic Universe is the manifestation, in the Finite, of the Intrinsic Universe, or Life of God, so must the extrinsic Universe exhaust the possibilities of finite nature. This truth is self-evident: and it is written, not only in our reason, but on the pages of the Universe itself. Atomic Matter represents simple being, without qualities or attributes. Spirit expresses the eternal truth and beauty of the Infinite, as nearly as the Finite may. Between these are the Elements and Combinations, by which they are united in one person. Man, in whom the limits of the Finite have been reached, both from above and from below, and who is thus the Image of the Uncreated God.

The *eleventh* truth is: that as the extrinsic Universe is the manifestation, in the Finite, of the Intrinsic Universe or God the Act, so must the extrinsic Universe perpetually rest upon, and draw its life from, the Intrinsic, as its immediate and final cause. The ex-

trinsic Universe is not the image of the Intrinsic stamped upon, or reflected from, externally existing being. It has derived from the Intrinsic, not only its order and its qualities, but its very substance; and the Intrinsic evermore so underlies it, and informs it, that therein it, literally, "lives, and moves, and has its being." Createdness is dependence upon God; and the one unbeginning, and unending Act, Which is His infinite Life, is the eternal cause, which creates, sustains, and finally assumes into Himself, that outward, finite being, which is the revelation and the shadow of His own.

The *twelfth* truth is: that as the extrinsic Universe is the manifestation of the Intrinsic Universe, or God the Act, so its perfection must consist in its correspondence to that infinite and perfect Act. The possibilities of finite nature were exhausted by creation, and finite nature, as created, is, therefore, in itself so absolutely perfect, that God could not endow it with one more noble, or more powerful, attribute. But, as a manifestation of Himself, it necessarily contains within it a free-will, which is the image of His own volition, and is the common heritage of Soul and Spirit. Upon the correspondence of this finite will with God's, the correspondence of the extrinsic and Intrinsic Universe depends; and the co-operation of the creature with the Creator is thus made necessary to the harmony and order of its being. In this co-operation resides the excellence of finite nature. Its good is good, because it is the image of His infinite perfection. Its evil becomes evil, through its divergence from the eternal order of the Life of God. Sin was begotten in the wilful failure of the rebel angels to correspond with this eternal order, in gathering together all the Elements of finite being into man, that

man, not angels, might be taken into God. Sin was domesticated on the earth, by the free effort of mankind to consummate that glorious destiny, in other ways than that which lay forever in the Act of God. And every lesser sin is sin, because it is a willing and intelligent departure from that perfect likeness to the Life of God, which finite nature was created to become.

The *thirteenth* truth is: that, as the perfection of the extrinsic Universe consists in its similitude to God the Act, and, as the only obstacle to that similitude is found in the free-will of creatures, so must the extrinsic Universe, in every Element and Combination, to which volition does not appertain, and in all other Elements or Combinations, where creature-will is subject to the will of God, exhibit, as exactly as the Finite can, the progress of that infinite Act, in its eternal outflow and return to Him. Matter and Force and Life possess neither volition nor intelligence, and all their Combinations have, therefore, been entirely perfect in their order, and truly manifest the Life of God. Soul, as it abides in animals, so far as man can judge, has never varied from the path of nature, or wilfully obscured the divine image mirrored in its being. Spirit, and Spirit only, except where, as in man, it gathers Soul into a common misery, has turned aside from God, and raised the standard of rebellion, in defiance of His will. Thus, but for sinful man and fallen angel, the Universe would be that finite manifestation of the Infinite, which God forever purposed it to be; and even these cannot escape their destiny, but, failing to reflect His life of love, become the exhibitions of His power and justice, throughout the ages of eternity.

The *fourteenth* truth is: that as the extrinsic Universe is subject to

the limitations of both space and time, and thus is multitudinous and transitory; and as to God, as God, no multiform and transient actions or results are possible, so must the extrinsic Universe proceed from God, not as the Infinite alone, but as the Infinite eternally united to the Finite, from God the Object, Incarnate in Man. Creation is synonymous with change. Although the Elements are constant, their Combinations form and are dissolved; Epochs succeed to Epochs; and higher modes of life forever take the place of beings, that have lived and passed away. The laws of nature are thus laws of change; and even these are frequently disturbed by greater changes, wrought by extraordinary powers.

Creation is, also, synonymous with variety. If it were possible for one finite being to gather in itself all the capacities of created nature, and, in its simple undivided essence, to embrace every thing that is not God, that being does not now, and never will, exist. The ultimate Elements of the extrinsic Universe are five in number. The classes of their different Combinations are reckoned up by thousands. The individuals of these classes no man can enumerate. Each of these beings is itself the object of an act, and the result of an efficient cause. The object and the act, the cause and the effect, are necessarily of the same finite order, and, both in their duration and extent, are truly correspondent to each other.

That all these multitudinous and transitory objects result directly from the infinite and eternal Act of God, we have already seen to be impossible. God can act extrinsically to Himself, only by so intrinsically uniting the Finite to Himself, as to endow it with His own Infinity, and, through it, to become the arbiter of creature life and being. The Incarnation is thus, intrinsically, the condition prece-

dent of the Creation: the means whereby God brought Himself, from all eternity, into that union with the Finite, by which He was enabled to create the extrinsic Universe, bring it through all its stages of development, and, at last, receive it into one Person with Himself. Between Creation and the Incarnation, there is, with God, no relation of priority or subsequence; both are alike eternal. God, as the Object of His Most Pure Act, has been, intrinsically, forever man as well as God: and, as the Incarnate Word, He has, in time, externally created and upheld that finite and extrinsic Universe, which ever rests upon and lives from Him.

This truth, which we have stated with such difficulty, and which the finite intellect can never fully comprehend, is constantly reverted to in Scripture. It was the *Word, by whom all things were made*. It was the *Son of Man, the Lord God Almighty, the Lamb slain from the foundation of the world, Who created all things, and for Whose pleasure they are, and were created*. (Rev. iii, 14; iv, 11.) It was *the first-born of every creature, the image of the invisible God, by Whom, and for Whom, all things were created; Who is before all things, and in Whom they subsist*. (Coloss. i, 15, 16, 17.) It was God the Object, Who is intrinsically, from all eternity, the Incarnate Word, Who, in the extrinsic Universe, became man, lived, and died, and rose again; and Who, not in His divine nature only, but in His two-fold nature, embracing both the Infinite and Finite, God and Man, is thus revealed to us, as the Alpha and the Omega of finite being, the Cause from which the Universe proceeds, the End to which the Universe returns.

The whole theory of miracles assumes this truth. God, as God, is not, and cannot be, the direct author of the extraordinary, any more

than of the ordinary, phenomena of nature. It is God the Infinite, united with the Finite, Whose rescues and Whose judgments are forever showing that there is a Ruler in the Universe, and to Whom all the operations of Providence belong; and that God is He, Who became known to us, on earth, as Jesus Christ.

So does the only tenable theory of prayer rest on the same foundation. Prayer can produce no change within the changeless Godhead. His act is one, is infinite, is everlasting. But in the Finite, though united to the Infinite, the attributes of finiteness remain; and God the Son, forever made one Person with the Finite, rules the wide Universe with finite love and freedom, though also with an infinite benignity and power. Prayer does avail in heaven: it avails with Him; and hence the homely phrase, that "only through Christ can we come to God," is strictly true, for only through Him can God come to us.

The *last* truth is: that as the extrinsic Universe proceeds from God, through the creative act of the Incarnate Word, so must it finally return to God, through union with the same Incarnate Word. The extrinsic Universe is but the image of the Intrinsic Universe, or God the Act, on Whom its origin, its life, its destiny depend. By its creation and development it represents the procession of that Act from God the Actor; by its union with God in the Incarnate Word, it must also represent the return of that Act into Him as Object. In its expression of the former, millions of ages have already passed away, and still the Finite has not fully shadowed forth that infinite procession of God the Act. The gathering of the finite Elements into mankind, and their union, in man, with the Incarnate Word, has

occupied only a few score generations, and untold centuries may yet elapse before this union is, at last, completed. But somewhere in that future, apparently illimitable though it be, an hour will come, when the extrinsic Universe will have fulfilled its destiny, and when, with the exception of lost men and angels, it will remain no longer extrinsically separated from the Infinite; but, gathered into countless hosts of perfect men, who have become one Body, Soul, and Spirit with the Incarnate Word, will live through Him forever, not as the representative and image, but as partaker, of the Life of God.

The sum of these great fundamental truths, so far as they disclose the Cause, from which the Universe proceeds, and the reason for its origin, development, and union with the Incarnate Word, is this: that God, Whose Life consists in the procession of His Infinite Act out of Himself as Actor to Himself as Object, eternally uniting the Finite to Himself, externally created it, and made its life and being the extrinsic image of His own; that all its Elements and Combinations, in their unlimited variety of character and attribute and history, are types and shadows of that archetypal truth and beauty, which He, as Actor, knows and loves within Himself as Object; that the extrinsic Universe, by its creation and development, is manifesting the procession of that Act of Love and Knowledge from Himself, as Actor, and, by returning into Him, will also manifest the termination of that Act upon Him, as the Object; and that, when this return shall be completed, the purpose of the extrinsic Universe will be fulfilled, its life of creature-love and creature-knowledge will be for-

ever hidden in that Life of God, which is the Infinite Love and Knowledge of Himself, and God will be forever All in All.

This is the Secret of the Universe. This is its place in that vast order, which precedes it and surrounds it; that infinite, eternal order, which Itself is God.

VI.

CREATION.

VI.

CREATION.

The existence of every finite being is derived from God, either immediately by creation, or mediately, through other finite beings, by development. Creation is the act of God Himself, and introduces to the Universe new Elements, or modes of being. Development includes the progress of existing Elements to higher stages of perfection, the combination of the Elements among themselves, and the production, by existing Combinations, of other Combinations, possessing the same nature as their own.

The latter is the true law of the Universe. Creative acts are rivalled in their fewness, only by the vastness and simplicity of their results. They constitute no real exception to the universal law, and operate to widen, not contract, its sphere of labor. Development is the fulfilment and continuation of these creative acts, working forever in the material, and with the mould, set for it by the master-hand of God.

The creative acts are, like the finite Elements, but five in number. The first two marked the dawn of time and space. The other three

succeeded one another at immeasurable intervals, and formed the periods from which the later Epochs took their rise.

MATTER. SPIRIT.

The creative acts, in which originated these primeval Elements, were simultaneous. “*In the beginning, God created the heavens and the earth.*” But they were not the same act. They were the externalization of divine ideas, essentially distinct from one another, and, as we have already seen, produced the true antipodes of being.

In their respective orders, these creative acts were both exhaustive. Matter, and every atom of it, came into existence, absolutely and unchangeably entire and perfect. Spirit possessed the same capacities, and formed the nature of exactly the same individuals, when it proceeded from the hand of God, that it now does, or will do at the end of time. Whenever the creative acts, which gave them being, ceased to operate, they ceased to multiply; and, since then, no new atom has been added to Matter, and no new individual to Spirit.

FORCE.

The third creative act produced the Element of Force. In its activity essentially unlike the immobility of Matter, and, in its power to act on Matter, equally dissimilar to Spirit, it never could have had its source in them. Its only possible and necessary origin is, therefore, to be found in the creative act of God.

Force is impersonal and immaterial, and notwithstanding the variety of its effects, is always the same universal, unvarying, and homogeneous power. As such, the act, which gave it birth, must have been instantaneous. It did not grow by slow additions to its energy,

It sprang into complete and perfect being, with the first movement of creative power. *God said, Let light be, and light was.*

The earliest of Combinations, that of Force and Matter, was coeval with the origin of Force. As being, without action, is impossible to Force, and as there can be no action without an object, Force necessarily existed in, and acted on, its object, Matter, from the first instant of its own creation. Thenceforward, it abides forever in its atoms and its masses, controlling their inanimate associations, and alone hindering their return into primeval chaos.

LIFE.

Life was the offspring of the fourth creative act. Matter, and Force, and Spirit, either as isolated Elements or in combination, had never evolved any thing possessing Life; nor, in all their wonderful phenomena, was there a single prophecy of its existence. Life was a new power in the Universe; and, therefore, claims the exercise of a creative act for its production.

Life is, like Force, both immaterial and impersonal. It has no local limits, and is susceptible of no division. It comes in contact with the other Elements only in organic forms; and when that contact ceases, the organic forms themselves dissolve and disappear. But the Life, which animates one organ, or one body, is not a separate Life, nor a distinct part of some vast vitalizing principle. As light becomes the source of color, and as a thousand shades of color are exhibited, at once, by different objects upon which that same light falls, so Life is one, though manifested in innumerable forms, and animating every possible variety of body.

Life, being thus a unit, must have also been the instantaneous re-

sult of a creative act; and, in the self-same instant, it must have entered into combination with united Force and Matter. These form the only theatre of its operations, and can alone supply it with the means, whereby it may perform that work of reproduction which is essential to its own existence. It is, therefore, impossible that it should have been before, or otherwise than as combined with, them.

SOUL.

The fifth creative act bestowed existence upon Soul, a mode of being totally dissimilar to Life, or Force, or Matter, or their Combinations, and, therefore, not derivable from them.

Soul is not only immaterial, like Force and Life, but it is also personal and simple. Its intellect and will necessitate, in every individual, a separate and distinct existence. It has no parts or organs, no power of reproduction, or liability to death. It is itself, and itself only, from the moment of creation to eternity. As such, the origin of every Soul is to be sought immediately in God, and is as truly the result of a distinct creative act, as if it were the only Soul that He had made.

Soul can exist apart from lower modes of being, and carries on its highest operations independently of them. But only through the medium of an organic body, does it come in contact with the Combinations of Life, Force, and Matter, or exercise its powers of intellect and will upon such natures as are exterior and inferior to its own. Union with body is thus not only natural to Soul, but is also necessary to its development. It must, therefore, have been coeval with the Soul's creation, and must thenceforth continue, as its normal though perhaps not constant state, through the successive ages of its being.

Of the duration of the period, within which Souls have been created, we have a single indication in the condition of embodied Souls, as known to us to-day. Their differences of development, considered in connection with their identity of nature, suggest diversities, not only in the mode, but in the measure of the discipline to which they have been subject, and so far are opposed to the idea of any simultaneous creation. Hence it seems probable, that, from the dawn of animal existence to the present time, this birth of Souls has been continuous, and that the youngest and the oldest are separated, in nativity, by many thousand years.

MATTER, FORCE, LIFE, SOUL, SPIRIT.

The combination of all finite Elements in man was a development, rather than a creation. The Matter, which composed his body, had been, from the beginning, without increase or renewal. The Force, which gave that Matter density and form, had been controlling it unceasingly, since its own creation. The Life, which held these lesser Elements in organic combination, had vivified both plants and animals for ages. The Soul, which then found an abode within his body, had struggled upward, through all the lower orders, from protozoic insignificance and weakness. The Spirit, which came forth to occupy the throne of his existence, was ante-dated only by the unbeginning God. Their combination took place in obedience to the laws of their own separate and associated natures, and is repeated at the generation of each individual of our race.

In no exact sense, therefore, can man, as man, be said to be the result of a creative act. In him no new Element is introduced into the Universe, neither is an essential change wrought in existing Ele-

ments or Combinations. But inasmuch as in him all creation is completed, and as he is a Combination radically different from every other, as well as far superior to them, the term "creation" has been generally given to the method of his origin, and, in this secondary and distinctive sense, is still permissible.

Outside these five creative acts, God's interference with the development of the exterior Universe is wholly exceptional and miraculous. When it occurs, it is not in accordance with, but in suspension of, the general processes of nature, and marks the correction of some evil, which results from the free creature-will, or the removal of some disability, which the same will renders inevitable to mere finite being. All other operations and phenomena of nature follow unerringly its universal law, and tend to its eternal unity with God.

VII.

DEVELOPMENT.

VII.

DEVELOPMENT.

Every created being has within itself a law, which both necessitates and governs its development. In each of the five Elements, this law is singular, incessant, and invariable. In every Combination, it is a resultant from the laws belonging to the Elements therein combined: the law of the superior Element controlling, and in a measure characterizing, the whole Combination, as long as it continues to exist. Thus every natural phenomenon is the result of law: of law, to which, in the order of nature, there can be no exception, and which must be regarded as the cause of every seeming interruption in development, between the lower races and the higher, as well as of that visibly unbroken current, which sets forward from the birth to the perfection of each individual race.

MATTER.

The law of Matter is a law of Inertia. So far as change is necessary to development, Matter is its direct and irresistible antagonist. Yet even this antagonism is the result of law. It is not accidental, nor is it caused by the privation of properties or qualities, which

Matter once possessed. It is the essential nature of the Element itself, and renders it a basis for the visible phenomena of Force and Life, phenomena, which, but for this Inertia, never could occur.

FORCE.

The law of Force is a law of Action. Force is a unit, and a constant quantity. It has no organs or divisions. It does not increase or diminish. It is never latent, and is never spent. Dislodged or liberated from one mass of Matter, it acts immediately, and with equal energy, upon another, though often under an entirely different form. It pervades equally every portion of the Universe; and wherever it is, there is Action, as the law of its existence; and, by virtue of that law, it must inevitably, under similar conditions, produce precisely similar results.

LIFE.

The law of Life is a law of Evolution. That reproductiveness, which characterizes Life, is but the evolution of cell from cell. The living body differs from the dead, not in the atoms which compose it, or in the Force which gives it density and form; but in the power by which its cells are constantly evolving, from their own substance, other cells like themselves, possessing the same power and destiny of reproduction. In every order of organic beings, the generation of the individual consists in the development, from the cells of its progenitors, of a new cell, which, by the same law of Evolution, becomes a plant, or animal, or man. Death of the body is not caused by the destruction of the Matter, or the liberation of the Force, which have combined to form it, but by the cessation, in its cells, of

that untiring reproduction, whose presence held in check those otherwise unchained activities, which now hurry it to swift decay.

SOUL.

The law of Soul is a law of Progress. The direct operation of this law is limited to the intrinsic principles of the Soul itself. It is the quickening of perception, the enlargement of the understanding, the strengthening of the will. Its indirect effects are manifested by the achievements of the Soul in the successive Combinations, into which it enters, and through which it controls such other Elements and Combinations as are subjected to its rule.

That progress of the intellect and will, which constitute the development of Soul, is begun and carried forward by experience. Perception and reflection are increased by exercise alone, and memory becomes strong and accurate only by constant use. There is no royal road to high degrees of mental power and energy. There is no outward source, from which the Soul can draw new vigor for its intellectual and retentive growth. Its education consists in that incessant discipline, which is the fruit of its experience. It has no other schoolmaster to train it; no other book, in which its endless lesson can be learned.

Soul gains experience of itself by its own consciousness, whether or not it has a residence in body, and this experience is by far the highest and most valuable. But it involves the exercise of powers, which have already reached advanced stages of development, and, therefore, cannot be distinctly predicated of the earlier periods of its being. Experience of the world, outside itself, comes to it only through the medium of a body, whose senses catch the impress of

external objects, whose nerves transmit them to the brain, from whence, in some mysterious manner, they are communicated to the Soul. This is the larger and the longer part of Soul's experience. In this, it toils through all the lower orders of the animal creation, its life apparently engrossed entirely by the objects which surround it, and its attention concentrated upon such of these as are most serviceable to its own material habitation. In higher races, the same discipline continues, and there are few, if any, species less than man, which draw, to any great extent, on their self-consciousness for that experience, by which the understanding and the memory reach forward to the summit of their powers.

SPIRIT.

The law of Spirit is a law of Expansion. The development of Soul is active, resulting from the exercise of its own powers; that of Spirit, on the contrary, is passive, and is effected by the free reception of the light, which falls upon it from the eternal Source of being. Spirit stands ever face to face with God. His infinite majesty, His moral beauty, and all His other inconceivable perfections are forever present to the eye of every Spirit. Whenever it cannot discern them, or beholds them darkly, it is from the obstructions in itself; and these obstructions have their origin, either in the inferior development of its capacities, or in the evil will, which no development of its capacities can cure. They are removed, not by the efforts of the Spirit, but by the burning radiance of the light, which falls upon it, whenever that light is allowed its perfect operation. Spirit is the mirror of the Deity, as the calm ocean is the mirror of the sky. While the low morning fog hangs over the smooth surface of the

deep, there is no light or warmth within its bosom; and only when the sun has scattered and dissolved the mist, can the sea answer to the sky with its reflected light and joy. In ways not totally dissimilar, does the pure light of God ennoble and elevate the willing Spirit, expanding all its powers, and raising it, slowly or rapidly according to the unreservedness of its submission, into those regions where that light, perpetually unhindered, shines.

This elevation and expansion take place independently of Soul or body, though not always without their instrumentality. Spirit is found united with them in mankind, and though the association operates more apparently for the benefit of Soul, yet Spirit cannot fail to find in it new opportunities for that subjection of itself to be the image of the Act of God, on which its own development unceasingly depends.



The laws, which govern any given Combination, result from the conflicting or co-operating laws, belonging to the Elements of which that Combination is composed. Being thus, in their nature, multi-form, the phenomena, which these laws produce, are necessarily of great variety, and subject to almost incessant change; and this variety and change increase, in each successive Combination, in direct ratio to the number of the Elements, whose laws are represented in its own.

MATTER AND FORCE.

The law of this association is a resultant from the laws of Action and Inertia. These laws are utterly antagonistic. They offer no

aid to the operation of each other, and in their endless conflict, though the advantage never shifts against the law of Force, yet never does it win a final triumph. All the phenomena of inanimate nature are caused by this contention. Form, density, and momentum result from the obstructions offered, by the extension and impenetrability of Matter, to the attraction exercised by Force. Color arises from the resistance of material masses, to the transmission of that mode of Force, called light. Crystallization is the operation of the same Force, at last arrested, and forever held at bay, by the opposing law of immobility. Color, and taste, and all those other attributes of bodies, which are erroneously called properties of Matter, since to Matter separate from Force they are unknown, are the effect of these contending laws; and the contention, on which they depend, is, therefore, as incessant and enduring as are these phenomena themselves.

Throughout this warfare, the controlling law is that of Action. It never brings Atomic Matter into complete subjection, for that would be to rob it of its characteristics of extension and impenetrability, and so annihilate and not control it. But Matter never escapes Force, or successfully resists it, but abides ever in the molecules and the masses, in which Force combines it, though constantly demanding, from Force, the same efforts to retain its mastery, as were originally necessary to acquire it.

For persons, whose ideas of action have always been identified with those of motion, it will be difficult to realize, that this uncompromising conflict is now going on in every place throughout the Universe; that mountains are immovable, and planets keep their orbits, from the same causes that produce the restless currents of the

ocean, and the unintermitting radiance of light; that the unequalled hardness of the diamond, and the excessive volatility of hydrogen, spring from a union of the same Elements, and are perpetuated by the same opposing laws; and that, were this controlling action to forbear its exercise for but one instant, every thing, that is now perceptible to sense, would, in that instant, return into that primitive atomic isolation, which we call Chaos. This truth, nevertheless, must be realized, in order to attain to any clear conception of the laws, with which God has endowed creation; and no mistakes in physical science have ever been more serious, than those arising from ignorance or disregard of these essential attributes of Force and Matter, and of the conflict, which is forever waged between their Elemental laws.

MATTER, FORCE, AND LIFE.

The law, which governs all organic bodies, is a resultant from the laws of Evolution, Action, and Inertia. These laws are partially conflicting, partially co-operative. The old antagonism between Action and Inertia still remains, resulting in the production of the chemical and physical associations, out of which the cells of living bodies are constructed. Thus, although warring with each other, they are both necessary to the exercise of Evolution, and aid it in the commencement and perpetuation of its work. At the same time, they place a limit to its operations, and finally exclude it altogether from the body, in which it was associated with them.

As long, however, as the body lives, the law of Evolution is the controlling law. It overrides and nullifies the ordinary laws of Force and Matter, and reduces them into submission to itself. It assimilates those Elements to the substance of its living cells, and forms

from them new compounds, which set at naught their own inanimate affinities. Whatever it fails thus to subjugate, it casts out from the body, as a foreign object, which cannot be combined with Life, and must be driven forth as detrimental to its health and vigor. And when the entire body, or those parts of it which are necessary to the vital being of the rest, become, from any cause, unfitted for the operation of this law, the work of Evolution ceases. Life departs, and Death gives back, to their own law, the combined Force and Matter which remain.

The vast diversity, that pervades the vegetable world, depends upon the varying resistance, which Force and Matter offer to the law of Life. Life, of itself, draws no lines of distinction. Its manifestations differ from each other, according to the media and material, through and upon which it acts. Two organizations of exactly the same substance, under exactly similar conditions, can only evolve organisms, which are, in turn, exactly similar to one another. If the result of Action and Inertia were invariably the same, the uniform and constant processes of Evolution could produce no variety in nature. One plant would be the exact counterpart of every other, not only in the general plan on which its organs are constructed and arranged, but in the complete details of form, color, odor, size, and durability. But Force and Matter permit no such uniformity. However similar may be the substance of individual organisms, there is in the conditions, which surround them throughout their generation and development, an almost infinite variety. It is this variety, opposed to the unvarying operation of the law of Life, which forever forces it into new channels, changing, but not preventing, the results toward which its acts inevitably tend; and filling the whole

earth with forms, whose differences exhibit the resistless energy, with which, in spite of every opposition, the work of Evolution constantly proceeds.

All the phenomena of vegetative life have thus resulted from the conflict or co-operation of the laws of Evolution, Action, and Inertia. In one primordial cell, the flora of the ancient and the present Epochs once potentially resided. From thence they have developed, until their multitudes and races are beyond enumeration. The different chemical composition of the soils on which they fed, the various degrees of light, heat, electricity, and moisture amid which they dwelt, and perhaps many other undiscovered agencies, have been the causes of their differentiation. The products of each age, and each locality, have been the best, which Force and Matter gave material for Life to form, and the succession of each higher order, to the dominion of the lower, has marked a new triumph, won by Evolution over Action and Inertia, as Force and Matter yielded it a wider and a freer field of operations.

MATTER, FORCE, LIFE, AND SOUL.

The law, which governs the development of the animal creation, is a resultant from the laws of Progress, Evolution, Action, and Inertia. The Life and Force and Matter, which compose the body, occupy the same relation to each other as in the organisms of the vegetable world, are subject to the same laws, and manifest the same variety. But, in the animal, this Life and Force and Matter are united with a Soul, whose law controls the laws of these inferior Elements, and directs the operations both of its physical and intellectual development.

This dominion of the Soul over the body is apparent in all the characteristic phenomena of animal existence. With very few, if any, exceptions, plants exhibit no spontaneous activity; their motions, other than those of germination and of growth, being mechanically communicated to them by exterior objects. But animals manifest perpetual activity, and this activity depends, not on external causes, but on interior forces, which are originated and directed by the Soul. The involuntary movements of the animal are only those which are connected with organic life; all others are subjected to the individual intellect and will.

Nowhere is this subjection more complete or more significant, than in the processes of reproduction. A perfect plant, permitted to attain maturity, inevitably produces fruit and seed. No opposition of its own, no interference with it by exterior agents, can avert this destiny. Its own life is involved in every act, which frustrates this controlling law of its existence; and failure, on its part, to bring forth fruit after its kind, is a sure sign of disease or imperfection in itself. But, in the animal, there is a higher law, which overrules this law of Evolution. The generation of an animal is the result, not only of the reproductive power of Life, but of the voluntary act of its progenitor, and thus depends upon, and is determined by, the operation of the Soul.

The power of Soul over the Force and Matter, which compose its physical abiding place, is even more despotic. Soul sets at naught the laws of gravitation, and moves the massive body of the mastodon, and the microscopic organism of the zoophyte, with equal ease. It overcomes the laws of chemical affinity, and, in an instant, converts the benign fluids of the system into deadly poison. It wars

with Evolution against Action and Inertia, and turns aside the weapons of impending death. It wars with Action and Inertia against Evolution, and Life immediately surrenders and departs. All these are operations of the Soul upon the body, without the use of intermediate agents, and though not all entirely voluntary, in the strict meaning of the word, yet they are all dependent on the faculties of Soul, and imply memory, perception, and reflection, directed by, or acting through, a more or less positive exercise of will.

The sovereignty, which Soul obtains over the body, through the employment of external instruments, is vastly greater. By means of these, its life and death, its rest and locomotion, its weight, size, color, form, and strength, its habits and development, are all to some extent, and some of them entirely, brought under the dominion of the Soul. The working life of every member of the animal creation is occupied in actions, whose direct object is the control of Force and Matter, in the body, through the influence of exterior agents, and all these operations, though actually performed by the same body to which they are directed, have their real origin and force in the perception and volition of the Soul.

From this invariable subjection of the body to the Soul, it is apparent, that, in the order of the Universe, body exists only for the sake of Soul, and because, without it, the inexorable law of Progress, which governs the development of Soul, could never be fulfilled. This law of Progress demands for Soul that constant discipline, which rises from experience; and this experience can be gained only by the residence of Soul in an organic body, whereby it may be brought under the influence of such exterior forces as shall compel it to a constant exercise. Body is body, therefore, that it may be a vehicle

for Soul. The animal creation can offer no excuse for its existence, except that it has been and is *a training school* for Souls. If it could be regarded as complete within itself, the position which it occupies, in the great plan of the Universe, would be wholly anomalous and exceptional. The Combinations, formed by Force and Matter, are necessary to the higher Element of Life. The vegetable world is necessary to the animals and man. Man is the link by which the visible and the invisible are united, and is thus essential to the union of the whole with God. But the animal creation is not physically necessary to man, nor does it represent an ultimate spiritual thought, that is not better represented in him, as its chief and head. It constitutes no permanent addition to the sum of being, evolves no new essential Elements, and neither widens nor increases the processes of Life. If animals exist for their own sake, and that their feeble balance of enjoyment may swell the tide of creature bliss, they are exceptional, because throughout creation there is nothing else that either lives or dies for itself alone. If they are manifestations of creative power, groping its way, by numberless experiments, toward the ideal realized in man, the crude results of these tentative acts should have determined with the birth of man. If they are phases of a merely physical development, whereby the human body has been wrought out and exalted from a protozoic cell, the ages and material, which have been wasted in doing what a creative word could have effected in an instant, and which still pour their lavish treasures through the Universe, although their work has long since been accomplished, present a striking contrast to the exact economy, that characterizes every other exhibition of creative power.

But the animal creation, known in its true position in the Universe,

is not thus exceptional. The generation, life, and death of every animal, its pains and pleasures, its hunger, thirst, and weariness, its anxious flight from danger, its eager coursing after prey, its heroism and self-sacrifice, and all the wide experience concentrated into each individual existence; these count for something in the balance-sheet of being, and tend forever toward the end for which the Universe itself was made. They reach that end because they are the discipline of a Soul. They permit its intellect to contract no sloth or dullness; its will to lose no force by inactivity. They crowd the years of its abode, in each of its successive bodies, with an experience, which, at their close, leaves it in a condition higher than at birth, able to fill a sphere of wider and more elevated range, and demanding, for its future progress, a nobler organism and a more perfect life.

The body, being thus the vehicle and instrument of Soul, must necessarily be fitted to afford it precisely that degree and quantity of discipline, which the existing stage of its development demands. This law of adaptation is manifest throughout the animal creation. The dispositions and peculiarities of individual Souls are constantly responded to, in the formation of their bodies. Ferocity is ever joined with relative strength; timidity with fleetness; keenness of sense with quickness of perception; and migratory powers with love of change and great tenacity of memory. The researches of natural history have never yet discovered a living body without its sovereign Soul, nor a Soul dwelling in a body, whose faculties were not, both in themselves and in their reciprocal relations, the counterparts and servants of its own.

Moreover, since experience is the discipline of Soul, and the true reason of its residence in body, every Soul must find, in each new

body, a new and wider region of experience. If the successive bodies of a Soul were of the same formation and degree, the fact of death would be without apology, and in the organism, where the Soul first resided, it should continue undisturbed forever. But endless repetition is not discipline; and neither in one body, nor in an infinite series of bodies of the same degree, could any Soul achieve its destiny. When it has learned the lesson of the lower life, its law demands a higher; and each successive transmigration thus introduces it into a nobler body, through whose extended powers it finds new modes of exercise, and climbs still nearer its appointed end.

This constant adaptation of the body to the needs of Soul produces a variety in bodies, commensurate with the variety of Souls. In their first stages of development, Souls differ very little from each other. Diversity of memory and understanding result, not from the nature of those faculties themselves, but from the varied discipline to which they are subjected; and each successive period of its development gives to Soul a stronger individuality of character, as its increasing ages of experience bestow upon it a history and discipline more and more peculiarly its own. In this progressive differentiation, bodies have steadily kept pace with Souls. In those inferior organisms, in which Soul first resides, there is but little difference of form and power. Each higher order excels its predecessor in the degree and number of its individual diversities, until in him, in whom Soul reaches the limit of its progress, its differentiation and that of body is at once completed; and as there never are two human Souls, which could be mistaken for each other, so are there no two human bodies, of such exact similitude that no line of distinction could be drawn between them.

This constant fashioning of body on the mould of Soul, its office as Soul's vehicle and instrument, and the dominion over it which Soul enjoys, all point to Soul as *the formative principle* of body, and the immediate cause of all the operations and phenomena of its development. There is a reason why every physical organization should thus have its own peculiar attributes. There is a law, which ceaselessly produces in the body this exact fitness for the needs of Soul. But it is not the law of Force and Matter, for, like the law of Evolution, it defies and overrules them, singly and combined. Nor is it Evolution, for that law of Life could have achieved this constant adaptation only by an impossible series of coincidences, between its own work and the development of Soul; and even were that correspondence possible, under the resistless impulse of this law body has leaped across abysses, which all the powers of reproduction could not fill, and left forever missing, from the chain of Life, those mighty links, through which alone the tide of Evolution could descend. It is not that of Spirit, for its law is one of receptivity and not of action, and it has neither interest nor influence in any body, less than that of man. Only the law of Soul remains, and in this law, which necessitates both its residence in a material body and the exact fitness of that body for its instrument, is found the governing principle of body, and the true cause of its invariable adaptation to the needs of Soul.

This dominion of the law of Soul over the body involves no contradiction of the law of Life. It is the work of Evolution to originate; it is the work of Soul to differentiate. As every plant has been evolved from one primordial cell, so every member of the animal creation has physically descended from that rude organism, into

which the first Soul entered on its upward course; and even that primeval body may have derived its origin from the inferior world, to which Soul was unknown; and thus all the infinite multitudes of living things may have proceeded out of that first parent cell. But with this interminable reproduction, Soul has not interfered. It has originated no new source of Life, nor wrought its wonders independently of Evolution. It has exerted its controlling powers only to mould existing organisms to its uses, and though, within a single generation, it has produced such changes in arrangement and proportion as to apparently destroy the continuity of Evolution, and open a new fountain of existence, from which another and a higher race might spring, yet it has never broken through, or set aside, that endless and undeviating law of reproduction, which binds the bodies of all races and all ages into one common brotherhood of being.

The generation of a body, and the entrance into it of a Soul, are practically simultaneous; and the same law of Soul, which governs its mature existence, controls those hidden processes of Evolution, which take place in its ante-natal life. It is in this mysterious and secret period of its being, that the formative power of Soul possesses its most absolute dominion, and achieves its grandest differentiations. The generative act confers upon the generated body no true specific character, and, in the earliest stages of their growth, the germs of animals and men are undistinguishable from each other. But in this interval between the generation and the birth of body, the Soul repeats, within the embryo, the triumphs of its past formative power, and bringing the new organism through each successive order, in which the Soul itself has heretofore resided, pushes it one step farther into complete fitness for its present needs, ushers it into inde-

pendent life, and through it again enters on that conflict with exterior Elements, on which its discipline and progress both depend. The body, thus conceived, developed, and born into the world, differs from that, by which it was evolved, just so far as the Souls of each have differed from each other. Where species remain constant, through successive generations, it is because the Soul of each successive body finds, in that ancestral form, a vehicle and instrument proper for itself. When a new race arises, it is because the Soul, which animated the originator of that race, demanded and developed for itself, during its embryonic life, a body of a higher order than that from which it was descended, and because other Souls, arriving at the same stage of development, have found within the organisms, which it evolved, the bodies that were fitted for their need. Thus came the bodies of the higher mammals from the lower, those of the lower mammals from the highest birds or reptiles, these in their turn from fishes, fishes from radiates; and, through them all, the human body came, from the remotest protozoon, by Evolution as the law of Life, by differentiation as the work of Soul; that Evolution being constant, uniform, and certain; that differentiation acting according to the Soul's necessities, now moving in a beaten track for ages, then breaking over every precedent, and forming for itself a new and nobler avenue of Life.

The physical history and development of the successive races of the animal creation is thus both the result, and the expression, of the development of Souls. Souls sprang from the creative hand of God in countless numbers, possessing every faculty which shall be theirs at any period of their being, but in a state more limited and feeble than human thought is able to conceive. In this condition they re-

sided in those rude forms, which were adapted for the first stage of their discipline, and which their powers were fitted to control. In these they dwelt, until the highest in development, acting forever as the pioneer and leader of the rest, could find no more experience therein; when, in its irresistible dominion, it manifested its own development, and, at the same time, satisfied its need, by the formation of a nobler body, from which a higher order took its rise. Progress and Evolution thus harmoniously wrought together, developing and differentiating order after order, each higher than the last, the lower ever kept in being by the creation of new Souls, until the chief of all had reached the limit of mere animal existence, and could go no farther without a human body and a unity with Spirit. That human body came out from the lower body, in obedience to the law of Life, but lifted far above it by the differentiating powers of its indwelling Soul; and from it, in an evermore unbroken line, have been evolved those other human bodies, wherein the Souls, which have passed through all previous stages of development, have found the earthly residence their discipline demands. And when, at length, all Souls shall reach and stand upon this summit of experience, and shall have been united to those Spirits, which have, from the beginning, tended to the same association, the animal creation will achieve its destiny; its Force and Matter will return to dust; and its exuberance of Life abide forever in those material, but immortal, forms, which are to be the everlasting tabernacles of Soul.

MATTER, FORCE, LIFE, SOUL, AND SPIRIT.

The law, which governs the development of human nature, is a resultant from the laws of Expansion, Progress, Evolution, Action,

and Inertia. The laws of Action and Inertia produce the substances, of which the body is composed. The law of Evolution originated and perpetuates its organic life. The intellect and will advance toward perfection in obedience to the law of Soul. In moral sense, in power of abstract thought, in apprehension of the ultimate and archetypal truth, Spirit expands in strict proportion to the clearness of its Consciousness of God. And in man's normal state, where he is true to his own nature and to the end for which he was created, the law of Spirit holds dominion over all the laws of Soul, Life, Force, and Matter, and raises the whole manhood to the highest plane of finite excellence and dignity.

The development of Spirit, unlike that of Soul, does not depend upon the active exercise of its inherent powers. Its nature is essentially receptive. Its knowledge of the eternal truth, its love of the eternal beauty, are awakened or intensified whenever that eternal truth and beauty are presented to its view; and all its other attributes, which, in themselves, are but the special manifestations of this love and knowledge, participate in the same inspiration and development. The sole condition of its progress is thus the concentration of its vision upon God, and the reception, into its unclouded eyes, of that clear light, which falls forever, upon it, from Him.

In this condition Spirit can abide, only by the perpetual union of its free-will with the will of God. Absolute correspondence, between the Finite and the Infinite, is essential to every step toward that perfection, which the Finite must attain before it can return into the Infinite; and as in every attribute, except in its free-will, Spirit is necessarily in harmony with God, so in this also must that correspondence be established, before its own advancement can begin. The part

to be performed by Spirit, toward the work of its development, is, therefore, to unite its free-will to the will of God, and thus complete that harmony, between itself and Him, which, as to all its other powers, is the inevitable consequence of its creation.

This union of the will of Spirit with the will of God is not, however, easily accomplished or maintained. The will of Spirit, though free from all exterior constraint, is, by its own intrinsic character, determined irresistibly toward that good, which is connatural to itself; and hence, whenever that good is presented to the Spirit, its will moves toward it, and demands a union with it, as its predestined and appropriate end. The good, connatural to Spirit, is that eternal truth and beauty which reside in God, and which are imaged in the creatures He has made. Toward these, whether seen in the Creator or the creature, Spirit is inevitably drawn; and as the truth and beauty, manifested in the creature, are more immediately present to its vision than the uncreated truth and beauty which abide in God, the will of Spirit is attracted toward the creature, and tends to terminate upon it, and rest in it, as its supreme good and its final end.

This tendency of Spirit to rest upon the creature is necessarily augmented, when it becomes a resident in man. In him it is united to a Soul and Body, with whom it constitutes one person, and from whose aspirations, acts, and destinies its own are evermore inseparable. Through these, it apprehends the wonderful profusion and magnificence of the material world, and is bewildered by the vastness and variety, with which God has therein expressed His beauty and His truth. Being itself identified with Soul and Body, the good, which is connatural to them, also becomes its good, toward which, together with, if not to the exclusion of, its own connatural and im-

mortal good, it reaches out as eagerly as if, by union with it, its eternal destiny could be fulfilled.

In this acceptance of the shadow for the substance, in this espousal of the finite image for the infinite reality, resides the cause of human ignorance and error. Absorbed in contemplation of the extrinsic Universe, the eyes of man are closed to the Intrinsic: the truth which he beholds, the beauty in which he delights, are individual and concrete, not abstract and universal; and the relations, which all creatures occupy toward one another and toward God, and in the light of which alone can any individual truth be truly known or any concrete beauty truly loved, are hidden from his sight. Misapprehending even the fragmentary truth which he perceives, he builds his systems of religion and philosophy on insecure foundations, and wanders in the double darkness of credulity and unbelief. He clothes the finite objects of his love with an ideal excellence, far beyond their actual endowments, and cheats himself into bestowing upon them the homage and devotion, which only God is worthy to receive. He thus creates around himself a world of shadows and delusions, full of false promises and falser hopes, in which he dwells, blind to the light that falls forever on him from the Infinite, deaf to the voice that calls to him unceasingly to lift his vision from the creature up to God.

Here, also, is the origin of all his sins. He is himself the creature, in whom the eternal truth and beauty are most fully manifested and in whom they are most incessantly presented to his view, and thus the current of his will flows most persistently and strongly toward himself, and, resting there, becomes that fruitful sin of Self-Love, out of which are born all pride, injustice, hatred, cowardice, ingratitude, and every form of voluntary and deliberate rebellion against God.

The termination of his will on other creatures produces lust of power or wealth or pleasure, intemperate desire for earthly knowledge, undue absorption in his human fellowships, and every species of inordinate attachment, through all of which the fatal virus of his Self-Love also runs. Engrossed in these inferior delights, and in obedience to their promptings ever adding sin to sin, he constantly removes himself still farther from the destiny for which he was created, and raises up new barriers between himself and God.

Here, also, is the source of all his sorrows. Man, who was made to know and love God in Himself, cannot be satisfied with less than God; and though his lust of creatures grows into possession, possession is not followed by content, but breeds within him stronger, more consuming lusts, which goad him onward to new phantoms, and scourge him with the sorrow of unsatisfied desire. The fair illusions, which he fashions for himself by clothing the concrete and individual with an ideal beauty that alone could tempt him to pursue them as his highest end, perish with closer contact; and this continual dethronement of his idols leads him, at last, into the darkness of his second sorrow, his loss of faith in the reality of an exterior good. Each of the creatures, on whose intimate relations to himself his happiness depends, advances toward its own appointed destiny, living its own life, developing according to its own inherent law; and though its orbit crosses or for a moment coincides with his, it soon sweeps onward in its pre-determined course, leaving no trace behind it but the anguish of his third great sorrow, his separation from the objects of his love. The self-reproach and shame, excited by the vast disparity between his own perfections and that abstract excellence, which no absorption in himself can wholly

banish from his sight; the jealousy and envy, which are kindled at the recognition of some good in others that he does not share, and in which both his pleasure in himself and his complacency in them are totally destroyed; the fretful sense of misappreciation and neglect, which springs out of the failure of his fellowmen to render him the homage that his exaltation of himself has taught him to expect; these are the bitter draughts which mingle in the chalice of his supreme and final sorrow, the corroding poison of outraged Self-Love. From this uninterrupted round of wretchedness he finds no loop-hole for escape. He flees from self to creatures, only to doom himself to fruitless longing and perpetual loss. He flees from creatures to himself, only to writhe in secret agony of self-inflicted torment, until in utter desolation of Spirit, he turns away, both from himself and creatures, to seek rest in God, or sinks, with all his hopes and aspirations, into mending disappointment and despair.

This miserable state of error, sin, and sorrow is not, however, natural to man. When God created him, the correspondence of his will with that of God was perfect, and his vision of the infinite and archetypal beauty was undimmed. All his desires were centered upon God; and he beheld in creatures only the exterior expression of God's interior glory, and loved them only as a means of loving, and of showing forth his love of God. His Soul and body dwelt with Spirit, in entire subjection to its controlling law. His Soul was occupied, not as in animals with the material good, but with those universal ideas, which it gathered from the Spirit, and on which it could exercise its highest powers of intellect and will. His body was the facile instrument of Soul and Spirit. Its wants were few and simple, and its support and preservation were as easy, and as free from

toil and trouble, as the lives of summer flowers. Wisdom and self-control guarded the fortress of its immortality, and death and suffering were alike unknown. Thus his entire manhood was in harmony with God, and he was, therefore, able to fulfil his destiny. Nothing was necessary to his ultimate perfection and his union with the Infinite, except the preservation of that harmony, by the perpetual submission of his free-will to the will of God.

The father of the human race destroyed this harmony between himself and God, by one act of supreme Self-Love. The path of his eternal destiny stretched out before him. He saw that, through his growth in spiritual power and knowledge, he should at last attain the limit of created excellence, and become fitted to be taken into God. Longing for that ineffable but far distant consummation, and deceived by the suggestions of a Spirit more beautiful and subtle than himself, he strove to reach that excellence by one grand effort of his own, rather than through the method which had been ordained of God. He failed, and fell. His Spirit lost its cloudless vision of the light of God. His will turned toward the creature, and rested on it as his final end. His Soul, no longer occupied with abstract truth, fled backward to the concrete and material. Ignorance and self-indulgence sapped the foundations of his immortality, and every evil lust and passion ran riot in his blood. The ease and leisure of his outer life gave place to care and labor. His constant yearning after God, which had excluded every lesser craving, disappeared; and in its room sprang up a thousand new desires for finite good, which grew into imperative demands, and sunk him in a hopeless slavery to his own artificial or imaginary needs. His sovereignty over external nature was destroyed. He lost the secret of his fellowship

with the inferior animals, and became to some a tyrant, to the rest an enemy. The forces of inanimate creation, to which his body was before impassible, made common war upon him, and hurled against him all their weapons of discomfort and disease. Severed from the eternal order of the Universe, unable to advance toward the end for which he was created, despoiled of his control over himself and his dominion over creatures, he stood alone, naked and desolate, surrounded, upon every side, by mighty and relentless foes.

This ruin, wrought by Adam on himself, is shared by every individual of his race. Pure as the Spirit is when it descends from heaven into man, in him it is united to a Soul, whose intellect and will have known no other end than physical delights, and to a body whose very flesh is tainted with ancestral appetites which tempt to sin, and with ancestral weaknesses which are the seeds of death. Joined in one person with this Soul and body, it becomes that human nature, which, as a nature, has already lost its correspondence with the Infinite, and then is born into associations that arouse and nourish all its capabilities of evil, and bind it to the creature as with hoops of steel, ere it can turn its conscious eyes to God. Thus every generation of mankind has come into the world, unable to fulfil its destiny: inheriting propensities, which all its education and pursuits have tended to develop rather than restrain; adding new customs and new institutions to the old, to concentrate its aspirations and endeavors on the finite good, and bring it, more and more, under the galling yoke of sin and woe.

These fatal consequences to himself, and his posterity, were not the only, nor the worst, result of Adam's fall. In him the whole extrinsic Universe departed from the order of the Intrinsic, and became

forever incapacitated to attain its end. The purposes of God in its creation were defeated. The race, in which He had designed that every finite Element should achieve perfection and be fitted for its union with Himself, had plunged into entire and irremediable ruin. The Incarnation of the Word, and the return of the extrinsic Universe through Him to God, became impossible. Completely alienated from the Infinite the Finite lay, beyond all capability or hope of ever reaching Him, doomed to remain throughout eternity upon the hither shore of that abyss which separates the Uncreated from the creature, consumed with fruitless and unutterable longings, crushed with the sorrow of unending and immeasurable loss.

Here was the reason for the restoration of mankind. It was not for his sake only that God rescued man, and placed him once more where he could attain his end. When Spirits far more glorious than his, through the same sin of Self-Love, fell from the order of the Universe, they were abandoned to their fate, and must remain forever separate from God. But in the destinies of rebel angels, the destinies of no other individuals or races were involved. God could leave them to reap the recompense of their disloyalty to Him, and still fulfil His purpose to gather the extrinsic Universe into Himself. Not so, however, with the human race: for such is man's relation to the extrinsic Universe, that, to abandon him, God must relinquish the entire design of His creative work, and permit the whole exterior expression of His Life to fail. A human nature, a nature in which body, Soul, and Spirit should be inseparably associated in one person, was essential to the outshadowing of Himself, as well as to the union of the Finite with the Infinite. In such a nature a free-will, and, therefore, an ability to sin, must necessarily reside; and thus,

when God determined to create the extrinsic Universe, He was committed, by His own intrinsic character, not only to the creation of a human race, but to its ultimate attainment of perfection, and, consequently, to the restoration of it when it fell.

The nature of this work of restoration is indicated by the nature of the fall. The fall consisted in man's loss of correspondence with the Infinite, through the deflection of his will from God. This loss resulted in his loss of capacity for complete development, through the inability of his Spirit to escape from the dominion of the creature and to concentrate its vision upon God, and of his Soul to maintain its control over the body, and thus preserve the integrity of human nature unimpaired. Loss of capacity involved a loss of happiness, through the withdrawal from his Spirit of the light of God, the disappointments which arise from his attachment to the finite good, and the subjection of his body to suffering and decay. His restoration, therefore, consists in the reunion of his will with God's, in the renewal of the capacities essential to development, and in his deliverance from creature bondage and from the tyranny of disease and death.

In this work, God and man must both co-operate. God alone can restore to Spirit its unclouded vision of Himself, and raise the body from its state of death into immortal vigor and impassibility. Man alone can subdue the appetites of his degenerate nature, and turn the current of his will from creatures back to God. It is, therefore, the work of man to detach himself from creatures, and to subjugate his own will to the will of God. It is the work of God to re-endow the entire human race with immortality of body, and with the power to rise above the creature and unite their wills to His; and to bestow upon those individuals, who thus abandon creatures and return to

unity with Him, that perfect vision of Himself, by which their manhood is developed into fitness to be taken into Him.

To the performance of this work, two obstacles present themselves: one on the part of God, the other on the part of man. The loss of happiness, resulting from the fall, was, in no proper sense, a punishment imposed by God on man. It was the natural and necessary consequence of that loss of capacity, which followed from his severance of himself from God. But although natural and necessary, it was also just. The sin, through which it came, was one of voluntary and deliberate rebellion against God, and was committed in full view of all the loss and evil which it must produce. The fate man met, he, therefore, merited; and God, however willing, could neither alter nor avert this fate, without a violation of that principle of Justice, which is an attribute of His eternal being. Thus arose two apparently irreconcilable necessities, both growing out of the inherent character of God; on one side, the necessity that man's capacity should be restored, in order that, through him, the Finite might be taken into God; upon the other, the necessity that man should suffer all the loss, which had resulted from the absence of capacity, and which, by sin, he justly had deserved. Had there not been a way, in which these two necessities could both be satisfied, and by which human nature could regain its lost capacity and still endure its loss of happiness, God must have left man to his fate, and have abandoned the entire extrinsic Universe to the unending misery in which it lay.

The solution of this problem, like that of every other in the Universe, was found in the person and the work of the Incarnate Word. In Him did human nature undergo the loss of happiness,

which its sin had merited. By Him the debt, which manhood owed to Justice, was fully satisfied. Through Him God became able to restore to man his lost capacity, and save him, and the Finite with him, from eternal ruin. How one man could thus suffer in the place of all, and how His temporary loss of happiness could be a substitute for the interminable loss, which otherwise the human race must have endured, the nature of the sin for which He satisfied, and its relation to the human race, will readily disclose.

In its essential character, the sin of Adam differed from every other human sin. It was the sin, not of the individual alone, but of that nature, which then found in him its sole embodiment and representative. By it that nature, as a nature, severed itself from God, lost its capacity to attain its end, and brought upon itself immeasurable sorrow. All other sins are individual only. They merit and receive their due and proper consequence of suffering; but they involve no loss of capacity, and no interminable loss of happiness, except where one, who has regained capacity and happiness by virtue, falls back into his former state by sin: nor do they widen or prolong the separation of the human race from God. The guilt of Adam's sin thus rested, not only upon him by whom it was committed, but on the nature which committed it in him, into whatever individuals that nature is distributed; and it is, therefore, due to Justice that every individual, who shares that nature, should undergo the sorrows consequent upon its sin.

Again, the sin of Adam exhausted all the possibilities of human sin. It was the only sin, which thwarted God's eternal purpose to bring the extrinsic Universe, through human nature, into union with Himself. It resulted in that bondage to the creature, from which

arise all individual faults, and hence contained within itself the seed and certainty of every future sin. It was the sin of a sinless nature, allured by no exterior temptation, impelled by no insatiate appetite of body, misled by no delusion of the Spirit. Thus all the guilt, that human nature can incur by sin, rested on it in Adam, from the first instant of his fall; and, therefore, it deserved to suffer, in his single person, all the sorrow that can flow from human sin. The same is true of every individual of his race. The multiplication of mankind does not destroy the identity or unity of human nature. It is complete in each; it is identical in all. In every man it bears the entire burden of its guilt, and in him it deserves to suffer the entire loss which follows from its sin.

Moreover, what each individual has thus merited to suffer, each individual is able fully to endure. Guilt is indebtedness to Justice; and this debt is measured by those consequences, which, in the order of the Universe, must naturally follow to the sinner from the sin by which the guilt has been incurred. And as no consequence of sin can fall on human nature, which human nature cannot undergo, so human nature can incur no guilt, and owe no debt to Justice, which its endurance of the consequences of its sin could not discharge. Thus every man is capable of suffering all the sorrow, which human nature has deserved to suffer, and of enduring, for the whole human race, the loss which fell upon it for its sin.

But notwithstanding his ability to suffer all that Justice can require, no satisfaction for the guilt of human nature can ever be complete in fallen man. Whatever human nature undergoes in him, it undergoes not only as the consequence of sin, but as the consequence of lost capacity: and since the sorrows, which flow out of lost capac-

ity, can never cease, until capacity has been regained, and since capacity can never be restored, until the debt to Justice has been paid by suffering the entire consequences of its loss, the absence of capacity and its resulting sorrows are alike interminable. Hence, although every man can suffer all the sorrow that is due to human nature's sin, yet as he can endure it only in connection with that absence of capacity, which makes his suffering eternal, it is impossible that he can ever satisfy for human nature's guilt. Not until human sorrow is divorced from lost capacity, and can be suffered as the simple consequence of sin, can it be once for all endured, and having paid in full the debt of human nature, enable God to give back his capacity to man, and terminate those sorrows which are the consequences of its loss.

To satisfy God's Justice, and thus leave Him free to save the human race, it was then only necessary that one man, in whom human nature still preserved its original capacities, should suffer all the various forms of sorrow, which that nature merited by Adam's sin. The manhood of the Incarnate Word was such a human nature. Though of the race of Adam, He took His flesh from an immaculate and spotless Virgin, in whom no stain of sin remained to be inherited by Him. Neither in Spirit, Soul, nor body did He share that loss of correspondence with the Infinite, or that absence of capacity, which rested on all other men save Him. He was a new Adam, created, like the old, in perfect manhood, yet linking His new nature to the old, by birth from a human mother. He was subjected to the same temptations as the father of our race; but, through fidelity to God, He merited to keep for man what Adam, by his sin, had merited to lose. Thus being perfect man, He was able, if He chose,

to suffer, once for all, in His human nature, those consequences of its sin, which, if endured by Adam and his fallen race, must have remained on each and all forever. He chose to suffer. Of His own free will, and out of love for other men, His brethren. He laid aside the happiness, which rightfully was His, and took upon Himself the just and necessary sorrows of mankind. All that the human body can endure of pain and death; all that the human Soul and Spirit can endure of sorrow, save as the consequence of individual sin; all that the Spirit can experience from the loss of God. He suffered during His three and thirty years on earth, and in that supreme moment of His spiritual agony, when God was hidden from Him on the cross. Thus He exhausted human suffering. He bore the utmost consequence of sin. He paid the debt which Justice could not otherwise acquit, and gave to God the opportunity to save mankind. And though, in the extrinsic Universe, this act of man's redemption was performed but eighteen centuries ago, yet has it ever been a present act to Him, Who knows no future and no past. From all eternity the Cross has been erected in the Life of God, and on it has been offered up forever that eternal Victim, that Lamb slain from the foundation of the world, Whose sacrifice has rescued the extrinsic Universe from ruin, and rendered certain the fulfilment of the purposes of God.

The obstacle, which Justice offered to the work of God, having been thus removed, man's restoration could have followed instantly upon his fall, but for the obstacle presented in himself. That obstacle was his free-will, which God could not constrain, and which could be united with the will of God only by voluntary efforts of its own. The sacrifice of the Incarnate Word did not affect the actual condi-

tion of mankind. It did not bring the human nature into correspondence with the Infinite: it did not re-endow it with its lost capacities: it did not lift from it the burden of its sorrows. Nor did it satisfy the debts, which become due to Justice on account of personal faults, nor relieve men from those sufferings which are the natural and necessary consequences of their individual sins. It did enable God, consistently with His eternal attributes, to deliver human nature from the effects of Adam's sin, provided its part of the work should be fulfilled. But it left every man free to accept or to reject this restoration for himself: free to remain in that eternal hell, which is the endless state of lost capacity and its resulting sorrows: free to rise into that eternal heaven, which is the union of himself with God. Until his own will acts, man, therefore, though redeemed, still lies just where he fell. God gives him power to break the chains, which bind him to the creature, if he will. God, in his own way, will, at last, restore to him that immortality of body, which is essential to the permanent integrity of human nature. The rest depends on man. If he is saved, it is because, by God's help, he works out his own salvation. If he is lost, it is because he will not climb the rugged path that leads him back to God.

This opportunity to bring his free-will into harmony with God's is limited to man's present life on earth. By death the integrity of human nature is destroyed. The Soul and Spirit yet remain intact, inseparable; and still united with them is that ultimate organic substance, which, gathering to itself external elements, built round about itself that human body, through which alone they came in contact with the material world. But death sets free all these external elements, dissolves the human body, and severs Soul and

Spirit from material things. Thus, though the will of Spirit is still free to choose, its choice becomes impossible, through the withdrawal from it of that finite good, which it must voluntarily abandon, in order to return to God. And when again that nature shall be made complete, by the rebuilding of the human body and the renewal of its power over the creature good, the period for the restoration of the human race will have forever ended, and all opportunity for man's deliverance will have passed away. During this mortal life or never, therefore, the correspondencè of his will with God's must be established. Dying without this, he remains forever in his fallen state, bound in unending slavery to the creature, doomed to endure eternally the loss of God, and subject also to those constantly recurring sorrows, which are the just and natural consequences of his constantly recurring sins.

The work of severing himself from God, man found both swift and easy. The struggle to return is long and difficult. God can, indeed, endow him with sufficient power to break his chains by one act of his will, and then bestow upon him both capacity and happiness. But he, who could not keep these when he had them without cost, would far too readily surrender them, if he regained them without labor. Only when he has tasted both the sweets and bitterness of creature bondage, and by repeated acts of preference for God has trampled under foot all finite good, can he escape from the allurements of the creature, and stand unshaken in his loyalty to God.

The union of the human will with the divine consists in its perpetual termination upon God. This is not simply an act, or a series of acts. It is a permanent condition of the Spirit; in which, although it still beholds the truth and beauty resident in creatures, it

neither seeks them nor reposes on them, but demands only the immediate cognition and enjoyment of that truth and beauty, which are found in God. In this condition, also, it discerns the true relations, which subsist between itself and God: and recognizing that the divergence of its own free-will alone impairs its correspondence with the Infinite, it yields itself entirely, in all its acts and destinies, to the controlling and directing will of God.

Spirit does not attain to, and maintain itself in, this condition, by any mere volition of its own. It is a law of human nature that permanent dispositions are produced only by persevering conduct. All moral excellence is the result of discipline. That man alone is just, who has become just, by acting justly, under temptations to injustice. That man alone is brave, who has become courageous, by bold advances in the face of danger. Virtue is not character, expressed in action. Virtue originates in action, and results in character. And this is true, because whatever excellence depends upon the human will, must be developed by the persistent struggle of the will toward that excellence, against obstructions which compel it to a vigorous and ceaseless exercise. In the same manner, that condition of the Spirit, in which its free-will is united to the will of God, is reached and maintained only by constant discipline, applied through its own voluntary and persevering acts.

The acts, in which this discipline is found, are acts of Self-Denial and of Submission to the will of God. Self-Denial is the practical application, to human conduct, of the truth, that God is the only proper end of human actions and desires. God made man for Himself; to know, to love, and finally to be united to Him: and man's whole duty is to attain perfection, in order to be taken into God,

Whatever purposes or acts of his tend toward this perfection, have God for their ulterior end, and aid in the fulfilment of his destiny. Whatever he desires or does, with any other motive or effect, has its ulterior end in finite good, either in other creatures or himself, and hence is a perversion of his capabilities, and contrary to the design of God in his creation. The application of this truth to human conduct results in the rejection of all creature good that is not necessary to development, in the employment of all necessary good exclusively for its appropriate end, and in the substitution of the love of God for Self-Love, as the sovereign law both of the inner and the outer life. Self-Denial, as a practical virtue, thus consists in depriving the body of all physical enjoyments, which are not essential to its health and vigor; in withdrawing the Soul from every occupation, which does not serve to strengthen its intellect or will; in excluding from the Spirit every form of knowledge and affection, that does not elevate its moral character, or stimulate its love and knowledge of the Infinite; and in inflicting upon it those voluntary trials, which experience proves to be most grievous to Self-Love, until Self-Love has been extinguished and God's love reigns supreme. The discipline, afforded by the practice of this virtue, delivers man from bondage to the exterior creature good, and from the more despotic tyranny of his own self-will. It frees him from inordinate desires, and makes him truly master of himself. It renders him indifferent to wealth and pleasure, pomp and power; and teaches him to hold even his human learning, his temporal pursuits, his family and social ties subordinate to that higher good toward which they tend, ready to be surrendered, not without pain indeed, but without undue desolation of the Spirit, whenever their purposes in his development have been

fulfilled, and other states of discipline become essential to his growth.

Submission to the will of God is the practical application, to human conduct, of the truth, that every occurrence in the life of man, except the foreseen consequences of his own voluntary acts, depends entirely on the will of God. The voluntary acts of man are his, not God's; and for these, and their foreseen consequences, he is alone responsible. But every other action and event, although apparently depending on the wills of other men, in reference to him, at least, is God's alone. It reaches him at all, only when God so wills. Its good or ill, to him, is as God wills. There is no power in him to change it, or avert it. His only course is to receive whatever comes, as coming from One, Who cannot be resisted, Who cannot make mistakes, and Whose eternal purpose, to bring him finally to his true destiny and happiness, can be defeated only by the rebellion of his own finite will. The application of this truth to human conduct results in man's acceptance, without spiritual exaltation or depression, of every joy and sorrow which his life contains, except when these are the foreseen effects of his deliberate acts; and in the surrender of himself, with all his interests and possessions, into the hands of God. Submission, as a practical virtue, thus consists in acting, whenever action is required, without perplexity or doubt, in view of foreseen consequences only, leaving all unforeseen results to God; in bearing all inevitable sorrows, without impatience or desire for remedy; in accepting and enjoying present good, without exulting in its acquisition or deploring its prospective loss; in waiting on the future, without hope of finite good or fear of evil, foreseeing not what God deems best to give, knowing that He can bring no ultimate or unrequited suffering. The discipline, afforded by the practice of this vir-

tue, delivers man from every evil, except the sorrow consequent upon his individual sins. Even his bodily afflictions, his separation from the objects of his love, from none of which in this life he is wholly free, are changed by it into high spiritual delights. It moulds the human will on the divine, until the Spirit welcomes suffering as ardently as it desires the victory, which follows from the pain, and until all the difference, between finite joy and finite sorrow, is lost in the one overwhelming and absorbing joy of losing self and self-hood in the love of God.

By this detachment of himself from creatures, and this subjugation of his own will to the will of God, man accomplishes the purpose of his present life on earth. But for the fall, this life had been perpetual: a life of perfect harmony with God, of sure and swift development, of final union with Him in the Incarnate Word. The fall, however, rendered this impossible. It interrupted his career by death; compelled him to devote himself, during his present life, to the restoration rather than the perfection of his nature; and postponed, till his second residence on earth, that entire enjoyment of his natural capacities, which is essential to his true development. The present life is, therefore, a mere life of discipline. It is a period, not of happiness but suffering, not of peace but struggle, not of reward but merit; and those who seek to make it otherwise, inevitably meet with disappointment. This also is the object of the present order of God's providence concerning man. The institutions of the Family, the State, the Church; the rise and fall of nations; the birth, the dominance, and disappearance of systems of religion and philosophy; and all the special dispensations of joy or sorrow, that attend each individual life, are only aids and opportu-

nities for that self-discipline, by which alone man can return to God. There is no hidden mystery in the inequalities of human fortune. Privation is the opportunity for Submission. Possession is the opportunity for Self-Denial. It is the use of each that makes it good or evil, that raises man into the heaven of correspondence with the Infinite, or sinks him deeper in the hell of separation from the light of God.

To those who undertake this struggle, many failures necessarily occur. The chains, which bind man to the creature, are not quickly broken, and the rebellious self-will of the Spirit is only less omnipotent than God. Hence, even those who strive most faithfully to live this higher life, are liable to fall, either through sudden stress of great temptation, or temporary relaxation of their vigilance and labor. But fall is never loss, unless it issues in surrender. The only sin, which, since redemption, can produce eternal severance from God, is the perpetual refusal to return to Him. The fall, which ends in a renewal of the fight, is rather gain than loss; the consequences of the sin affording further opportunities for discipline, the sin itself spurring to closer watchfulness and mightier struggle; and, therefore, he who perseveres, no matter what the number or the vastness of his failures, will certainly attain the end for which he labors, and finally complete the union of his free-will with the will of God.

This union once established, man is forever raised above exterior distraction and interior conflict, into a region of unbroken and unutterable calm. His Spirit loses all its consciousness of self, and becomes conscious of the Infinite alone. Illuminated by the light of God, misled by no illusions, perplexed by no obscurities, dismayed by no divergencies between the ideal and the real, it knows and loves

all things as they exist in God, and all its aspirations and desires reach up to Him as the eternal origin and archetype of all. In its own order, Soul follows Spirit in this upward flight. Attracted to the universal ideas, presented to it by the Spirit, and thus delivered from the prejudice and error, which arise from contemplation of the concrete and particular, it perceives, judges, and approves that abstract and immortal truth, of which this visible and transitory world is but the shadow; and turns from the inferior good, existing in material delights, to satisfy its intellect and will with that supreme good which resides in God. The elevation of the body corresponds with that of Soul. Its grosser impulses and passions disappear; and, over all its appetites, reason asserts an undisturbed dominion. Its form and features grow refined and noble; and though retaining that activity, which is necessary to the growth of Soul, it enjoys that perpetual placidity, which is essential to the growth of Spirit. Thus the entire manhood, advancing in harmonious and reciprocal development, approximates and finally attains to that ideal Humanity, in which the extrinsic Universe is destined to be taken into God.

The degree of perfection possible, even in the present life, to him who, conquering self and dwelling in this everlasting calm, treads the high path of spiritual development, can be conceived by none, who are content to breathe the lower air of worldly toil and pleasure. With a nature, which bounds below upon primeval Chaos and reaches upward to the throne of God; with an experience, which embraces every phase of animal existence and measures its accumulated years by millions; and with a spiritual vision, illuminated without ceasing by the light of God, there is no height of excellence to which man's feet might not aspire to climb. But his true epoch of development

is yet to come. Whatever progress Soul and Spirit may attain, his body, in its mortal state, can never be entirely freed from its intricacies, nor cease to be a hindrance to his spiritual vision, nor become fully subject to the motions of his will. The absolute perfectibility of human nature is impossible, until the body, having been reduced by death and dissolution to the primeval germ from which it sprang, and thus delivered from the weaknesses and lusts, which it inherits or acquires during this present life, shall rise again from death, and form another and a nobler habitation for the Soul and Spirit. In that immortal body, identical with this in ultimate organic life, but, unlike this, impassible and offering no obstruction to the will of Soul or vision of the Spirit, the development of man will find no limit, except the gulf which separates the Finite from the Infinite; that gulf, which, by the Incarnation, God has bridged, in order to take perfect man into Himself.

VIII.

CONSUMMATION.

VIII.

CONSUMMATION.

The assumption of the extrinsic Universe, through human nature, into God, is the Consummation of all development and the fulfilment of all law. Matter, Force, Life, Soul, and Spirit, came forth from God, in order that, by the interior operation of their several laws, they might be fitted to return to Him. But in Him, and in them when actually united to Him, there is no necessary obedience to law. Their union with Him is the result of His own voluntary Act, and by that Act this Combination of the Finite and the Infinite is ruled.

The return of the extrinsic Universe, through human nature, into God, is accomplished by the Incarnation of the Word, and by the personal union with Him of all other perfect individual men. The Incarnation of the Word consists in the conjunction of the divine and human natures in one Person, in such a manner that, although these natures still remain distinct, the undivided Person, in Whom they unite, is, at the same time, perfect God and perfect Man. Whatever can be predicated of either nature, becomes thus predicable

of the Person, in Whom both reside. All the eternal attributes of God are His, and all the capabilities and powers of Man. He is, at once, the interior truth and beauty of the Infinite, and its exterior expression in the Finite; the uncreated archetype and substance of created being, and the created type and shadow of the Uncreated. His acts are, each and all, the acts of God, and also, each and all, the acts of Man. He knows Himself, both in His Godhead and His Manhood, with a divine and human knowledge, and loves Himself with a divine and human love. In Him, God was conceived and born of woman, dwelt visibly with men upon the earth, tasted death for them on the bitter cross, and passed from human sight into the heavens. In Him, Man sits forever on the throne of God, rules the whole Universe with absolute dominion, and lives and dies and rises from the dead according to His own indisputable will. In Him is the extrinsic Universe inseparably united to the Intrinsic; and, without losing its identity as the created image of the Uncreated God, it thus becomes partaker of His infinite Life, and is endowed with His eternal excellence and glory.

But though the Incarnation of the Word has thus united the extrinsic Universe to God, that Universe does not, in Him alone, attain its end. Each of its Elements came forth from God, in order that it might return to Him; and until its return has been accomplished, or becomes impossible, the destiny of the extrinsic Universe itself is unfulfilled. Yet, in the human nature of the Incarnate Word, not every Element can be completely taken into God. Force and Life, having neither quantity nor number, may, indeed, wholly reside in Him; and during the unending ages of its being, the processes of His organic life may bring within His body every material atom,

which the Universe contains. But in His human nature, no other Soul and Spirit, save His own, can reach perfection, and fit itself for its return to God. For each of these, its nature and the law of its development require a separate and personal existence; and what His Soul and Spirit has attained, can be attained by them, only through their combination with a human body, in an individual manhood, which, having become perfect, can personally be taken into God.

This union of the individual man with God is not effected by the hypostatic union of the Godhead with his individual manhood, but by the union of his human nature with the human nature of the Incarnate Word. The union of one human nature with another is a threefold union: the union of Spirit with Spirit, through a reciprocal and perfect spiritual love and knowledge; the union of Soul with Soul, through mutual and exhaustive intellectual cognition and delight; the union of body with body, through the conjunction of those ultimate principles of life, which constitute the immortal substance of the human body. Each of these unions may exist without the others, and in some one or more of them does every form of human fellowship consist; but all are necessary to that entire and everlasting unity, by which alone two individual human natures can become completely one. By such a threefold union, the human nature of the perfect individual man is joined to that of the Incarnate Word. Their Spirits become one, through their reciprocal and perfect spiritual love and knowledge. Their Souls are one, through mutual and absolute intellectual cognition and delight. Their bodies are made one, through that union of their ultimate, imperishable substance, which is prefigured, and, at least in this life, is accomplished by the Eucharist.

This union of the human nature of the individual man with that of the Incarnate Word is represented in the Scriptures under three expressive symbols. One is the building, composed of living stones, erected on the Manhood of the Incarnate Word as its foundation, drawing from Him its character and life, and forming with Him an eternal temple of immeasurable excellence and beauty. Another is the vine, whose branches are the individual human natures, dwelling in Him the trunk and root, and deriving from Him their immortal fruitfulness and vigor. The third is that mysterious, but far higher and more perfect symbol, found in the relation established between man and woman by the Sacrament of Marriage, through which their Spirits, Souls, and bodies are united in that mutual knowledge, love, and corporal conjunction, by which the two, thus joined by God together, become, throughout eternity, indissolubly one. In the like manner is the individual human nature built into, grafted on, and welded to the human nature of the Incarnate Word, to share, with His, its absolute perfection and its inseparable unity with God.

For, by this union with the human nature of the Word, the individual man is personally taken into God. In the Incarnate Word, the Godhead and the Manhood constitute one single, undivided Person. He, who sees Him, sees God; he, who knows Him, knows God; he, who loves Him, loves God; and he, whose manhood is conjoined with His, is, in that union, also joined to God. That infinite and eternal Life, which lives in Him, thus lives in all, whose human natures are united to His own. Their love and knowledge of the truth and beauty, which reside in God, become, like His, an infinite as well as finite love and knowledge. With Him, they reign over

the Elements and Combinations of the Universe. With Him, they reign over themselves in a perpetual and harmonious sovereignty. In Him they dwell forever, their bodies, Souls, and Spirits fed, like His, not merely from the fountain of created being, but from the infinite, eternal being of the Uncreated God.

Such is the destiny, which lies within the reach of every member of the human race. For this God called into existence Matter, Force, and Life, that they might form his body. For this his Soul has struggled upward, through all the ages and the generations of the past. For this his Spirit waits, as it has waited since that beginning, when the earth and heavens were made. For this he lives, and toils, and suffers on the earth. For this, here or hereafter, if he will, he achieves that perfection, which fits him to be taken into God. This is the destiny which he rejects, when bound in slavery to creatures, he seeks contentment in the fleeting phantoms of the Finite, and shuts his eyes to the eternal truth and beauty of the Infinite. This is the destiny that he attains, when trampling under foot all finite joys, and subjugating his will to the will of God, he is united with the Incarnate Word, and follows into God that human nature, which, by the Incarnation, has become personally one with Him. And when the number of the human race shall be complete: when every Spirit, except those, who, long ere man was made, repudiated this exalted destiny, is joined in human nature with a Soul and body: and when each individual man, thus having made and acted on his choice, has reached perfection, and has been united with the Incarnate Word, or, having persevered in his rejection of the light, has been abandoned to the outer darkness, beyond all possibility of sharing in the Life of God, the purposes of the extrinsic Universe will

be accomplished, and it will dwell no longer separate from the Intrinsic, but will abide in God, and with Him be forever All in All.

This is the Consummation of the Universe. This is the End for which it was created, and to which all its attributes and operations tend. To Him, from Whom of old, in the beginning, it came forth, it thus at last returns; not to be lost in Him, but to be one with Him, and live in Him and He in it forever. Thus is fulfilled the word, which He Himself has spoken:

I AM ALPHA AND OMEGA, THE BEGINNING AND THE END, THE FIRST AND THE LAST.



